

DISCARDED Ag 3 '04

Volume LXXXV

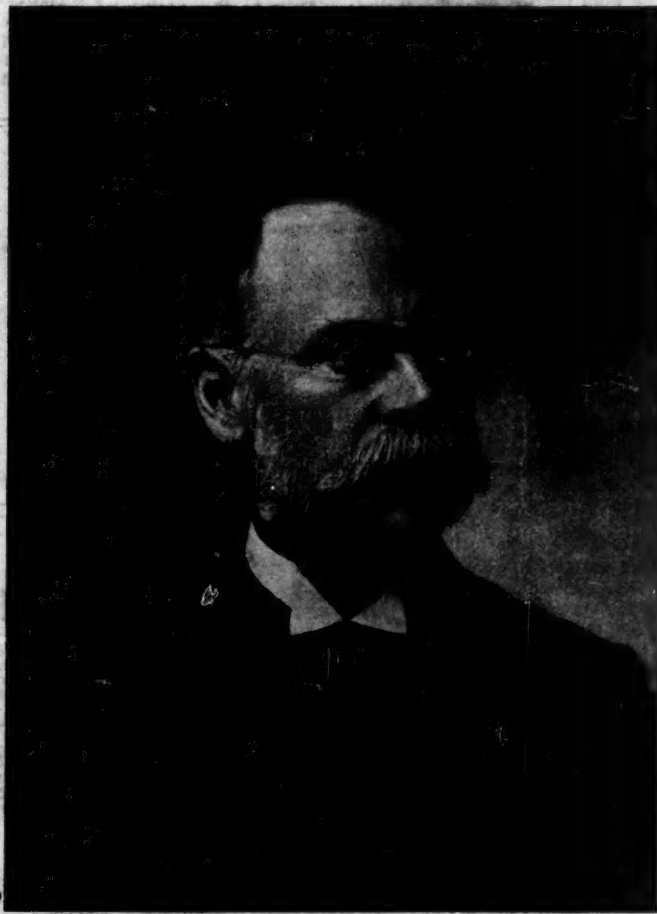
Number 1

THE
CONGREGATIONALIST

Boston Thursday 4 January 1900

412 1/2

SAMUEL H. VIRGIN, D. D.



PASTOR OF PILGRIM CHURCH,
NEW YORK, FOR NEARLY
THIRTY YEARS

For Endeavorers

PRAYER MEETING

BY H. A. BRIDGMAN

Topic, Jan. 14-20. In the Far Country. Luke 15: 11-24.

Where is the far country? Wherever a man cuts loose from his Father, after claiming his full share of the Father's bounty and disclaiming his parental direction. The ordinary pictures of the prodigal represent him in the midst of filth and desitution, but Jesus, if he were to tell the parable over again, might illustrate his meaning equally well by picturing the prodigal reclining in luxurious apartments with every dainty for his palate close at hand, and every convenience for his comfort that heart could desire. It is true that men who have spent their last cent and are facing starvation are perhaps quickest to come to themselves, but the far country is not to be identified only with physical distress and what is known as the seamy side of human life. Whether a man wears good or shabby clothes, whether he frequents luxurious clubs and fashionable drawing rooms, or is a denizen of the slums, he is in the far country just as long as he disowns or forgets his heavenly parentage.

In such conditions he is likely to have a certain experience consisting invariably of certain different stages. The first is disgust with his surroundings and with himself. Many a man and many a woman too may well be thankful to reach that point, for it is the first step toward salvation. The fashionable word for it is *ennui*. One's surroundings begin to pall upon him. He becomes sick to death of the things that have the closest relation to his life. They seem poor and tawdry. He would fling them from him. It has been witnessed over and again, for example, in the sudden waking up of a frivolous society girl to the fact that she was wasting splendid working days and God given talents, frittering away years that might be rich with real joy and with Christian service. O, how much it means to any soul to be thrilled with this disgust with foolish things that have hitherto been considered of chief moment!

Then comes thorough self-scrutiny. The only hope for a person in this condition is to deal honestly by himself, to probe to the real source of his trouble, not to lay it upon inherited impulses, or bad luck, or evil companions, but to hew to the mark and acknowledge that he himself is the first and chief source of all his miseries. The prodigal put his finger on the cause when he said, "I have sinned."

Resolution and action follow swiftly upon this loathing of one's surroundings and this honest dealing with one's self. The impulse to leave the far country and to go back to the Father springs up and is carried into effect on the moment. Thus only can one be done with the far country. His only use for it now is to leave it as rapidly as possible and to go back to the place where he really belongs, a humbler, wiser, more filial man than when a little while before, in the flush of health and with all the self-sufficiency which a young man can at times command, he stood in the presence of his father and said: "Give me the portion of thy substance that falleth to me."

The great hope for men in the far country is that they are still their Father's children. That is what creates the noble disgust and leads to self-scrutiny and causes the final return. We should be poorly off indeed when we wander far from our God if he altered one whit his attitude toward us, if every day he did not long for our return and set in operation constantly forces which, if we yield to them, will secure the blessed result. God's eternal fatherhood is not changed by our folly and our sin. As we see him standing with outstretched arms, with the smile of welcome,

with everything prepared to celebrate our home coming, we marvel no more over his unchanging love than we do over the strange, mysterious fact that we should ever have cared to have gone out of his presence and lived like aliens and slaves in the world.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 29

Mrs. Austin Phelps, presiding, read from Luke 1, and spoke of the "different annunciations." Miss Gage of the Marsovan girls' seminary was welcomed, and gave an interesting account of the school. Finding foundations already laid and well built upon, she had entered into pleasant places. When she was born Mr. Smith and Miss Fritcher were on the Black Sea on their way to Marsovan. At first, thirty five years ago, girls had to be persuaded to come by offers of reward. Now they will strain every nerve to gain entrance to the school and their parents to send them. The opening week of the present school year the sum of \$5,000 was received as tuition. One man supports two girls in the school and two boys in the boys' school in order to secure teachers whom he can trust. There are at present 180 pupils, a new and convenient building and a wonderful opportunity to aid a most satisfactory work. Of 122 graduates 114 have been teachers, many of these having married. Miss Gage and Miss Willard are compelled by health reasons to be away, and Miss Riggs is carrying heavy burdens. A new teacher is needed—one who can give instruction in music in addition to other qualifications. Who is she? Where?

Miss Gage told of a mountain village which she visited where no missionary had been for seven years. One villager, going down into

the plain to buy, had seen a colporteur and heard the Bible read, which created a strong desire to possess a copy of this wonderful Book. Later, having a cow to sell, he included a Bible in his purchases at the sacrifice of some things needed in his household. This was the little seed, and now half the population is Protestant.

Miss Child spoke of the many open doors, of the baptism which our churches need in order to meet the demands of the work, and recalled a communion service in Sholapur, India, where sixty or seventy natives were present, all deeply interested, also little churches in China and Japan where there were no empty pews, a striking contrast to some of our beautiful churches and scattered congregations.

Mrs. Phelps expressed the encouragement she had found in visiting here and there, attending the ladies' meetings and seeing the interest which exists. Mrs. Gordon of Kyoto was sure that many women had read during this Christmas week the story of the annunciation to Mary, and upon their knees had taken to themselves her words, "Behold the handmaid of the Lord; be it unto me according to thy word," and so enter upon the new year with the assurance that they may work for Christ.

It is not a ready made world on which we look; in perceiving our world we make it.—*Prin. John Caird.*

For Seasickness

Use Horsford's Acid Phosphate.

Dr. J. FOURNESS-BRICE, of S. S. *Teutonic*, says: "I have prescribed it among the passengers traveling to and from Europe, and am satisfied that if taken in time, it will, in a great many cases, prevent seasickness."



"Fairy Soap is most excellent, not only for the toilet, but for all kinds of fine laundry work."
Senora Ines G. de Infante,
Wife of Minister, from Chili.

Free.

Fairbank's Fairy Calendar

For 1900 is a beautiful six-piece art calendar, 10 x 12½ inches in size, on heavy plate stock. There are six different designs (one on each sheet), elegantly lithographed in colors and tied with silk ribbon. These designs, shown herewith, are original water color paintings by one of America's best artists, and show pretty children in the uniform of our navy, cavalry, artillery, infantry, etc. They are strikingly beautiful and will please everybody.

This calendar is equal to those usually retailed for 50c to \$1.00 in the art and stationery stores, and will be sent free to any address on receipt of five (5) Fairy Soap Wrappers, or 10c in stamps to cover expense of wrapping and mailing.

Address Dept. V, The N. K. Fairbank Company, Chicago, Ill.

COPYRIGHT, 1899.
THE N. K. FAIRBANK COMPANY.

Fine Cabinet and 11 x 14 Photographs of Dwight L. Moody can be bought of Towne & Whitney, Gardner, Mass. Sent on receipt of price. Cabinets, 30 cents; 11 x 14, \$1.75 postpaid.

"ADVERSITY flattereth no man," but the pains of dyspepsia turn his attention to Hood's Sarsaparilla and in its use he finds a cure.

If your baby takes plenty of food but always seems hungry you may be sure he is not well nourished. Mellin's Food is very nourishing and will satisfy hunger.

A STRIKING ADVERTISEMENT.—In another column of this paper our readers will be interested to notice the picture of a very large bookcase, with a display heading reading "Not 600, but 1." The very heading is full of suggestive interest, and the theory of Herbert Spencer is very amusingly handled. We commend to our readers the advertisement in question, which has been inserted by the Paine Furniture Company.

SUPERIOR SERVICE TO PINEHURST, N. C.—Commencing Jan. 1, 1900, the Southern Railway will inaugurate through service to Pinehurst, N. C. The Colonial Express, leaving Boston at 9 A. M., connects at Washington with "Southwestern Vestibuled Limited," leaving New York at 4.25 P. M., arriving at Pinehurst at 11 o'clock the following morning. Dining car service. For tickets, reservations and full information apply at Boston office, 228 Washington Street.

Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dox, 566 Massachusetts Ave., Boston, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STUTT, Secretary.
W. C. STUBBS, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted. A position as governor or companion by a lady who can give satisfactory references. Address X. Y. Z., 14 Beacon St., Room 602, Boston.

Board and Rooms. A few very desirable rooms with first-class board can be had at Mrs. Mitchell's, 137 Newbury Street, near Copley Square, Boston. Best of references given and desired.

Wanted immediately at the "Nervine," a few more names in order to complete the quota of my proposed Southern party of invalids. Dr. A. J. Willard, Burlington, Vt.

C
M

U. S. MINING.

The U. S. Mining troubles are one of the principal causes for the recent decline in some Boston stocks, and we have something to say about them in our market letter now ready for delivery. We also call your special attention to Am. Steel & Wire, Burlington and Atchison Pref. A copy will be mailed upon application.

INTEREST allowed on deposits
ADVANCES made on collateral
NEW YORK and BOSTON STOCKS bought and sold on commission for cash, or carried on margin

PRIVATE WIRE to New York.
DESPATCHES from the leading Financial Agencies at our clients' disposal.

Corey, Milliken & Co.
(Established 1890)
BOND AND STOCK BROKERS,
310, 311, and 312 Exchange Building,
BOSTON.

&
C

New Writing Papers
In odd shapes, colors, sizes.
40 Franklin St., Boston.

WARD'S

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

CONTENTS

EDITORIAL:

Paragaphs	5
The New Year's Hope	6
Perpetuating Mr. Moody's Influence	6
Mr. Capen's Address	6
The Week of Prayer	7
Current History	7
In Brief	9

CONTRIBUTIONS:

Pencilings. A Peripatetic	10
A Personal Tribute to Dr. Virgin. Rev. A. Alexander Lewis	11
Mr. Moody's Relation with Students. Mary Breese Fuller	12
The Burial of Mr. Moody. Howard A. Bridgman	13
Heroism in Daily Life. Rev. S. E. Herrick, D. D.	14
London as the Year Closes. Albion	21
The Public Library and the Sunday School. Hamilton S. Conant	28

THE HOME:

The Wiser Faith—a poem. Carlotta Perry	17
An Era for a Child	17
A Romance of Personal Christian Service. Rev. David Heaton	17
The Dining Hour. Emily Tolman	18
Baby Foxes at Play—For the Children	19
The Secret of It—a selected poem	19
Mothers in Council	19
Closet and Altar	20
Tangles	20
The Conversation Corner. Mr. Martin	21

THE SUNDAY SCHOOL—Lesson for Jan. 14
FOR ENDEAVOURERS—Topic for Jan. 14-20

CHURCH PRAYER MEETING—Jan. 7-13. Week of Prayer Topics

Editorial Comment

LITERATURE

NEWS FROM THE CHURCHES:
A Broadside of Maine News

Recent Events in Worcester, Mass.
A Unique Experience for an Iowa Church

MISCELLANEOUS:

Woman's Board Prayer Meeting	2
Dr. Virgin and Pilgrim Church	11
Professor Palmer's Tribute to James Gordon Gulick	11
Henry Drummond on Mr. Moody	11
The Supreme Opportunity	15
From the Interior	16
In and Around New York	16
Boston Public Library and the Life of Christ	18
New Year's Texts and a New View Point	28
Notices	29
Business Outlook	30
Education	30
Moody Memorial Endowment	30
In and Around Boston	31
Biographical	32
Congregational Ministers Deceased During 1899	33
Marriages and Deaths	33
More Forefathers' Day Occasions	33
The New Year in Brooklyn	35
Our Readers' Forum	35

THE CONGREGATIONALIST

AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

Published every Thursday at 14 Beacon Street, Boston.

PER YEAR IN ADVANCE, \$5; 2 YEARS, \$9; 5 YEARS, \$10.

SINGLE COPY, 6 CENTS.

IF PAYMENT IS DELAYED, \$3.50 PER YEAR.

ONE OLD AND ONE NEW SUBSCRIPTION, \$5.00.

CLUB OF FIVE, ONE AT LEAST BEING NEW, \$10.00.

On Trial, 6 Months, \$1.00; 3 Months, 25 cents

RECEIPTS for subscriptions are indicated by the date of expiration on the address label. If a special receipt is wanted a stamp must be sent with the remittance.

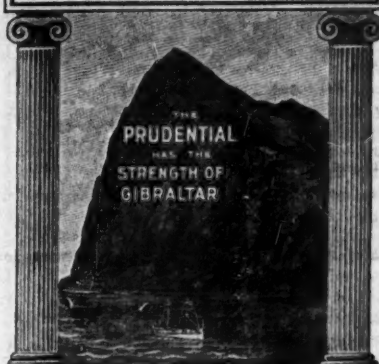
CHANGE OF ADDRESS.—Notice of change of address must reach this office on Friday to insure the sending of the paper of the following week to the new address. DISCONTINUANCE.—In accordance with the almost universal wish of our subscribers, papers are continued until there is a specific order to stop. In connection with such an order all arrearages must be paid. An order of discontinuance can be given at any time, to take effect at the expiration of the subscription.

ADVERTISING RATES.—25 cents per square line each insertion, 14 lines to the inch, 11½ inches to the column. Discounts according to amount of contract. READING NOTICES, headed nonpareil, 50 cents per line, each insertion, net.

W. L. GREENE & Co., Proprietors, Boston

Entered as second-class mail. Composition by Thomas Todd.

THE PRUDENTIAL



Business Sense

discourages a man's taking chances when he can easily assure the end desired.

No good business man takes chances with his houses and barns; he insures them so that in the event of loss he may not suffer.

You should make such arrangements that in the event of your death your family will not suffer financially. This is what Life Insurance accomplishes.

Write for Information.

HOW TO INVEST \$100 A YEAR.

The Prudential Insurance Co.

JOHN F. DRYDEN, of America HOME OFFICE: Newark, N.J.

WESTERN MORTGAGES

and FORECLOSED LANDS
Bought for Cash.
CHAS. E. GIBSON, 45 Milk St., Boston, Mass.

DEFAULTED MORTGAGES AND WESTERN LANDS BOUGHT FOR CASH.

I desire especially to buy in Kansas, Nebraska and the Dakotas. Correspondence solicited.

S. K. HUMPHREY,
640 Exchange Bldg., BOSTON, MASS.

YOU GET SIX PER CENT.
clear of expense
On all money we invest for you, secured by first mortgage on choice farming lands worth three times the amount of the loan. Personal inspection of all lands offered as security. We collect and remit interest and principal free of charge. **WE KNOW** these loans are the safest investments in the world, and want you to know it. Write for particulars.

E. J. LANDER & CO. GRAND FORKS, N. D. (Established 1889.)

Eastern Investment.

NO BETTER investment than in city property; safe, pays well, increases in value. Small sums invested. Will guarantee 5 per cent income. Have been in business here for seven years. Write us for facts and references. Address O. E. CLOUD & CO., 100 Rock away Ave., Brooklyn, N. Y.

SAFE PAYING INVESTMENTS

For small or large sums. Safe as banks. Pay much better Address, FIDELITY INVESTMENT CO., SEATTLE, WASH.

BLMYER & CHURCH
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

TONS OF STATIONERY
of every kind, price and description.
40 Franklin St., Boston.

WARD'S

GOLF Hunting Fishing Florida West Coast Hotels

Open Jan. 15, 1900
Finest semi-tropical Winter Resorts
in the United States

PLANT SYSTEM.

Through train service. New York to Florida.
Tampa Bay Hotel. Tampa, Fla.
A. E. DICK, Mgr.
Hotel Belleview. Belleair, Fla.
W. A. BARRON, Mgr.
Seminole Hotel. Winter Park, Fla.
O. L. FRISBEE, Mgr.
Ocala House. Ocala, Fla.
P. F. BROWN, Mgr.
Hotel Kissimmee. Kissimmee, Fla.
H. DIEFFENBACH, Lessee.
Dudley S. Phinney, Asst. Manager.
Now open.

Rates and all information at
PLANT SYSTEM OFFICE
290 Washington Street
Also TRAVELERS' INFORMATION CO.
175 Devonshire Street

GOING ABROAD?

CAZE'S
High-Class
Excursion
TOURS
56th Year

Dec., Jan. and Feb'y to France, Italy, Paris and London. 50 Days, \$310, and 67 Days, \$495.
Jan. 27, Feb. 10, to Italy, EGYPT, PALESTINE, Turkey and Greece, 76 Days, \$900, and 93 Days, \$720. Also other tours; programmes post free.

Nile Tours by newest, finest steamers . . . \$171.50

Apply at once. Independent travel tickets everywhere. "Tourist Gazette," 100 pp. on travel, 5c. stamp.

W. M. EAVES, Agt., H. CAZE & SONS,
201 Washington St., Boston. Tel. 3956

ORIENTAL TOUR.

Sails Feb. 17, 1900. March in Egypt. Easter at Jerusalem, April in Palestine. Fall Nile trip. A leisurely and thorough trip. Party now nearly complete.

For full particulars address

DUNNING & SAWYER,
106 Congregational House, Boston, Mass.

Refer to editor of *The Congregationalist*.

PARIS AND EUROPE IN 1900.

Private parties conducted by Prof. Camille Thurganger, 31 Pierce Building, Boston. Pocket Guide Book of Paris free; send stamp.

Boston Linen STATIONERY
always of distinctive excellence.
49 Franklin St., Boston.

WARD'S

BELLS

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**Individual Communion
Outfits.** Send for free catalogue
and list of prices.
SANITARY COMMUNION OUTFIT CO.
Dept. E, Rochester, N. Y.



Church Furniture,
Pews, Assembly Chairs,
Pulpits, Altars.
Manufactured at
MANITOWOC Seating Works, WIS.
Catalogue Free.



Ch. Organs
BOOK & HASTINGS Co.
BOSTON, NEW YORK.
PHILADELPHIA, CHICAGO.

Main Office & Works at Kendall Green, Mass.
All Sizes. Latest Improvements. Fair Prices.

ON THE LESSONS FOR 1900

MONDAY CLUB SERMONS is one of the most suggestive lesson helps. Full of teaching points as seen by some of our brightest pastors. 25th year of publication. 418 pages, cloth binding, \$1.35. To Teachers, \$1.00, postpaid.

THE FOURFOLD STORY. By G. F. GENUNG. A fresh, illuminating and interesting comparison of the four gospels, full of valuable helps to Bible Teachers. 118 pages, cloth binding, 75 cents. Special Sunday school edition, manilla covers, 25 cents, postpaid.

THE PILGRIM TEACHER. A monthly magazine, with full lesson treatment, Sunday school hints, news, suggestions, primary and kindergarten helps, library book reviews, etc. Only 50 cents a year; 40 cents to Sunday schools. Try it one quarter for 10 cents.

The Pilgrim Press Congregational House, Boston.
175 Wabash Avenue, Chicago.

(International S. S. Lessons, 1900)

COMMENTARY ON THE FOUR GOSPELS

BY LYMAN ABBOTT, D. D.
Editor of *The Outlook*.

Matthew, Mark and Luke, John. 8 volumes, cloth, 8vo. Price per volume, \$1.50. For the set, \$8.00 net.

A. S. Barnes & Co., Publishers
156 Fifth Avenue New York City

DR. HILLIS'

PLYMOUTH CHURCH SERMONS

Appear in every Monday's issue of the Brooklyn Daily Eagle. Subscription price \$1.50 per year, postpaid. In addition to Plymouth Church sermons are reports of sermons of the leading clergymen of Greater New York.

PLAYS

Recitations, dialogues, and other entertaining books. New 128-page catalogue sent free on request.
DRAMATIC PUB. CO. CHICAGO.

THE FISK TEACHERS' AGENCIES.
4 Ashburton Pl., Boston; 156 Fifth Ave., N. Y.; Washington; Chicago; Minneapolis; San Francisco; Los Angeles. Manual Free. EVERETT O. FISK & CO.

MASSACHUSETTS, BOSTON.

SHORTHAND After a free trial week, pupils are plainly told whether they are adapted for stenographers. Low rates, rapid advancement. 12 years' experience in teaching different systems. Send for circular. Rev. GEO. BENEDICT, 614 Congregational House.

WARD'S PHOTO BOOKS, 25c. to \$3.00

Do not dis-color the prints.

49 Franklin Street, Boston.

WARD'S

SACRED SONGS No. 2.



By Sankey, McGrawhan and Stebbins. A large majority of the pieces in this book are entirely new, and never before published. It contains the new solos, "The Story that Never Grows Old," "I'm a Pilgrim," "A Little While," "Do They Know?" etc., now being sung by Mr. SANKEY.

Same styles and prices as "SACRED SONGS No. 1," of which over 690,000 copies have already been sold. Price \$25 per 100. Sample copy, post free, 20 cents.

PHONOGRAPH RECORDS, of the above Songs, made by Ira D. Sankey, may also be had.

THE BIGLOW & MAIN CO., New York and Chicago.

THE LIFE OF CHRIST DURING 1900

SPECIAL FEATURES

Constructive Studies in the Life of Christ. Historical Articles upon the Life of Christ. Illustrated Articles upon the Places and Customs of Palestine. Articles upon Sunday-School Ideals and Methods. Symposia upon Practical Problems of Bible Study.

The foregoing will be among the special features of

THE BIBLICAL WORLD IN 1900

A Popular Illustrated Monthly Magazine devoted exclusively to the study of the Bible. Useful to the intelligent layman, the Bible teacher, the Sunday-school worker, the thoughtful minister.

\$2 a year. 3 months' trial subscription, 25c. Address THE UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.



HANDBOOK

... FOR ...

1900

NOW READY

IT WILL CONTAIN

PRAYER MEETING TOPICS, with helpful subdivisions and carefully arranged missionary topics on the plan which last year proved so serviceable to many churches.

DAILY BIBLE READINGS, with the general topic, "Messiah and His Foreshadowings."

These Bible readings are compiled by the editor who arranged last year's series, which proved so popular with the constituency of *The Congregationalist*. Inasmuch as the readings this year are keyed to the central theme of Christ in the Bible, they will be specially valuable in connection with the International Sunday school lessons for 1900.

RELIGIOUS AND DENOMINATIONAL INFORMATION. This feature has been considerably amplified, and statistics are presented with regard to Congregationalism the world over.

The Congregationalist's Handbook will have as usual a beautifully embellished cover WITHOUT ADVERTISING DEVICE

and with blank space on the back for printing local church matter.

Price, 100 Copies, postpaid, \$1.25

Single Copies, 4 cts.; 25 Copies, 50 cts.; 50 Copies, 75 cts.; 75 Copies, \$1.00

Each subscriber of this paper may receive one copy of the Handbook free by sending to this office a postal card request with full address.

Address **HANDBOOK, The Congregationalist,**
14 Beacon Street, Boston.

STEREOPTICONS

MAGIC LANTERNS and SLIDES
CONDENSED CATALOGUE FREE
RILEY BROS 15 BEEKMAN ST NEW YORK

CHURCH CARPETS

AT MANUFACTURERS' PRICES: 658
JOHN H. PRAY, SONS & Co.,
CARPETS AND UPHOLSTERY.
WASHINGTON ST. BOSTON

THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 4 January 1900

Number 1

Home Missionary Fund

NEW MEXICO, DEC., 1899.

The paper is as invaluable to the home missionary as to the city pastor, and its coming is always followed by a day of inner glow and gladness, and its stimulating touch has become essential to me.

M. L. D. Hyde Park.....	\$2.00
Mrs. Phoebe C. Reed, Plymouth, N. H.....	3 00
Mrs. Horace Cousens, Redlands, Cal.....	2 00
In Memory of Rev. R. Crawford, D. D.....	2 00
Miss Grace B. Allen, Chelsea.....	2 00
Mrs. S. J. Hough, Ithaca, N. Y.....	5 00
Miss H. F. G., Millbury.....	2 00
A Friend, Jersey City, N. J.....	2 00
Charles B. Smith, Hartford, Ct.....	2 00
Mrs. Oramel Clark, Barre.....	2 00
Julius Davenport, Brooklyn, N. Y.....	4 00
A Friend, Boston.....	4 00
A Friend, Concord, N. H.....	2 00
Mrs. Charles A. Putnam, Philadelphia.....	2 00
A Friend, Andover.....	2 00
Mrs. S. J. Sinclair, Exeter, N. H.....	2 00
Mrs. J. H. Cook, West Hampton.....	1 00
Mrs. H. M. Carpenter, E. Providence Center.....	2 00
Miss H. C. Brown, Brookline.....	1 00
Mrs. J. J. Abbott, Whitinsville.....	2 00

A Doubt and a Fact
It matters little whether this year continues the old century or begins the new. But that we are still living in this far advanced and glorious age is the fact which should spur us on to nobler living.

1900
To all *The Congregationalist's* readers A Happy New Year! Welcome to its joys, responsibilities, opportunities—yes, to its trials, temptations and sorrows also. Each one of them all has in it something of value to add to manhood and womanhood. May none fail to find it. May every one trust the guiding Hand that points along the unknown way whose end is triumphant peace!

Proselyting Revival Converts
A pastor who failed to receive his share of the converts in a series of union meetings writes that the only regret he has is, that he did not call the revivalist to account for his pledges before the services began, and labor to convince him that the true interests of God's kingdom required less partisan zeal. "I am glad more and more that I am not working for myself and my own church alone; and I think the years will justify me in that course." The spirit is certainly Christlike. Consistently carried out, it will not fail to win the approval of most of those who control public opinion.

Defects in Ministerial Training
Either the instruction given in our theological seminaries in Congregational polity is faulty, or some of the young men they have sent out did not take kindly to it. In several instances it has been found of late that men fresh from the seminary were not competent to advise a church in calling a council and doing business properly. If men trained in our schools are ignorant in these matters, what may we expect of those who come to us from other bodies? So long as we have no outside ecclesiastical authority to examine and approve church records, ought not every pastor to be competent for this, and would it not be

well for him to see that business properly done is correctly recorded?

Excellent Appointments

It has been a foregone conclusion that in time Rev. George A. Gordon, D. D., would be honored with an appointment as Lyman Beecher lecturer at Yale. He has often lectured before the divinity students, sometimes by appointment of the faculty and on several occasions at the invitation of the student body. There will be general satisfaction in his choice as the lecturer for next year, 1901. This year's course was antedated by the necessity of securing Rev. John Brown, D. D., while he was in attendance upon the International Council. Dr. Gordon will be sure to conserve and enhance the reputation of this noted lectureship. We are glad also, in this connection, to note the appointment of Dr. A. J. Lyman of Brooklyn as Carew lecturer at Hartford for the current year, his subject being *Preaching in the New Age, Its Object and Its Art*. The Carew lecturer in 1901 will be Rev. Alexander Mackennal, D. D., of Bowden, Eng., his subject being *The Sources of English Congregationalism*. Dr. Mackennal cannot return too often to this country to suit the many friends won on previous visits.

Mr. Moody's Catholic Spirit

Mr. Moody's attitude toward Roman Catholics should not be overlooked by the many who believe themselves indebted to him for spiritual quickening and wise counsel. He gave the largest subscription toward building a Catholic church in Northfield, his native town, and afterward he presented an organ to the church. And this is the way he justified his generous act: "If they are Roman Catholics, it is better that they should be good ones than bad. It is surely better to have a Catholic church than none; and as for the organ, if they are to have music in their church, it is better to have good music. Besides, they are my own townspeople. If I am ever to be of the best use to them, surely I must help them now." The incident would not be complete without adding that when Mr. Moody set out to build a Protestant meeting house on the Northfield grounds the stone for its foundation was hauled from the hills and presented to him by Roman Catholics. And we do not believe that either body of Christians was less loyal to its convictions or less devout in its worship because of this interchange of brotherly kindness.

The Sunday "Meeting-house"
In a recent sermon on public worship the preacher remarked, in a fresh and striking way, upon the unfortunate substitution of the word "church" for the old-time and expressive *meeting-house*. The latter carried the idea of a common place where all the peo-

ple—not by any means the members of any ecclesiastical organization alone—might meet together on Sabbath days for a purpose of common, though sacred, interest. The thought is worthy of repetition and remembrance. It is the privilege of all the people, not of "church-members" alone, to assemble at the *meeting-house* on the first day of the week for the simple, hearty worship of the One whom they all acknowledge as their God and to think upon the things which constantly and closely connect God and men. This view of the public *meeting-house* may be suggestive both to preacher and people. Should it not tend to the avoidance of trivial themes, abstruse themes, controversial themes, and the selection of those which concern the personal wants and welfare of all the people? Thus attracted, thus addressed, why should not the people, old and young—especially in the country, where the whole town is often the parish—naturally and gladly come to their *meeting-house* every Sunday morning, sure of getting sympathy and stimulus and guidance in the practical needs and spiritual questionings of daily life?

A Welcome to the "Meeting-house"

On the evening of the same Sabbath another minister described to his people "A Sunday in London," alluding specially to a characteristic of foreign churches which may complement the suggestion of the above paragraph. At Spurgeon's Tabernacle, at F. B. Meyer's church, at the "Pleasant Sunday Afternoon" service the ushers or deacons, or other ministering saints in the vestibule, welcomed strangers in a natural but most cordial manner. They were shown to good seats, told about the service and made to feel at home in a way strikingly at contrast with the usage of some churches and ushers on our side of the Atlantic. The fact and the exhortation are familiar enough, but—"line upon line, precept upon precept." Such a custom goes a long way toward winning strangers—or even neighbors and acquaintances—to a more frequent coming to the *meeting-house* and a more intelligent appreciation of the religion for which it stands. Closed pew doors and a below-zero air pervading the faces and actions of ushers and worshipers are not at all calculated to attract outsiders to become insiders of a Christian church. That is not fulfilling the royal law, according to the Scripture, as illustrated in the general epistle of James.

"Jesus Was a Young Man, Too"

At Christmastide we think of the Lord of Christmas as the Christ-child. Art and poetry and sermon present this conception in affluent diversity of painting and thought, as at other times they place before us Christ as the mature man, perhaps prematurely old, the man

of sorrows, soon to suffer and die. This word of the preacher, addressed to an audience of students, is a vivid suggestion of another view of Jesus, both attractive and truthful. Scarcely older than most young men when entering their profession, with strength unwasted by any violation of God's laws of health, Jesus must have seemed the very ideal of fresh, happy, vigorous youth as he walked over the hills of the Holy Land and mingled with men on the seashore or in the marketplace. It is no wonder that he loved the young ruler and all young men, and that young men loved him. It is natural that he should select them to be his companions, his pupils, his friends. Such a Man ought to command now, as then, the admiration and following of youth. Dwight Moody began to follow him at twenty and was an earnest and successful "fisher of men" at thirty. Henry Drummond was only twenty-four when he finished those two wonderful years of work with Mr. Moody in the great cities of England and Scotland. Why should not young men, "because they are strong" and because they are young, still hear Jesus' word and follow him? It is good for young men to take his yoke upon them and bear it for him—and with him—in their youth.

Temperance Teaching in the Schools

The Journal of Education is alarmed at a prospective dead set of "medical science, legal learning, social conservatism and certain business and social interests" against the compulsory temperance education laws of the various states of the Union, which have been put on the statute-books largely through the efforts of Mrs. Mary Hunt of the W. C. T. U. It thinks that Professor Atwater of Wesleyan's authority for the utility of alcohol as food when taken in proper quantities will be the chief ammunition of the opponents of these laws; and it calls on the teachers of the schools and the friends of temperance to rally to the defense of the laws. Judging by the facts produced before the legislature of Massachusetts last winter when this matter was discussed, we should say the chief difficulty and danger was not in any prevalent disposition to abolish the laws, but rather in the unwillingness of Mrs. Hunt and her associates to accept the advice of scientific and pedagogical experts. As for Professor Atwater's testimony, before making a "bogle" of it, let us see what it is. Addressing the physiological section of the American Science Association in session in New Haven last week, he detailed his experiments at Wesleyan University, and concluded his address thus:

Because these experiments show that alcohol, taken at the rate of 2 1/2 ounces every twenty four hours, may serve one of the purposes of food, it has been inferred that people in general may take that amount to advantage. This inference is entirely unwarranted, and the error in it is as great as the opposite one, which assumed that alcohol is in no sense a food, but always a poison. So far from regarding the results of these experiments as showing that the moderate use of alcoholic liquors is generally desirable, I would indorse the saying, "Alcohol is an excellent thing for people in good health, and especially for young people, to let alone."

Professor Atwater cannot be quoted, therefore, as in any way urging the use

of alcoholic stimulants by young people or people in normal health. All that he has done is to demonstrate the untruthfulness of the statement found in temperance text books that alcohol is always a poison, never a food.

The New Year's Hope

Whether the new year be the last of the nineteenth or the first of the twentieth century, the coming of this secular change has its solemnizing effect upon our thought. Of all who saw the light a century ago how few remain, and how completely these few have passed off the stage of active life and become mere notable survivals of a former generation. The very change of the second figure in the year's notation—the unfamiliar 9 where the 8 has always in our memory been—convinces us that we have reached a marked stage in the world's history.

Yet, after all, this is a change of feeling rather than of fact. The old life will continue much as it has before. There will come no change but the steady change of growth and decay, so familiar to us all, which stands in no relation to the calendar. Home life will go on. The changes of the seasons will follow each other and year add itself to year. It is in ourselves that the real changes come—in our relation to God and to each other—if they come at all. Special reminders of the succession of the years and the passing of the age will have done their office if they recall us from too much dependence upon, or confidence in, the great results of outward change. The race renews its youth; the individual must expect to pass away. There is help for us in the new year, but it is the same help and hope which we have always had.

All hope of progress is associated with the favor of God. There is room for rejoicing in many visible improvements of comfort, manners and morals, but the working of God, which brings this about, has its own eras and proceeds without haste, as it is always without rest.

Perpetuating Mr. Moody's Influence

No better illustration of Mr. Moody's power over men is afforded than the vigor and determination with which those who were closest to him are now shouldering the various enterprises which he founded. On the evening after his funeral members of the board of trustees of Northfield Seminary, who are also stockholders in the Northfield Hotel Company, met and decided to build a \$35,000 addition to the hotel in order to meet the ever-increasing demands for accommodation during the summer conferences. This is a guarantee that those great assemblages will go on as heretofore. Already Prebendary H. W. Webb-Peploe of St. Paul's Cathedral, London, a favorite speaker at the conferences of 1895, has accepted an invitation to be present next August, and there is a strong hope of securing Rev. J. H. Jowett of Birmingham, Eng., Dr. Dale's able successor in the pulpit of Carr's Lane Chapel. We believe that the series of three conferences to be held this coming summer will equal if not surpass in interest their predecessors. People will want

to go to Northfield this year as a tribute to Mr. Moody and to look upon his last resting place. Moreover, there is a place in American Christian life for such meetings as those at Northfield, just as the Keswick gathering on the other side of the water has become an established institution, not dependent on any one man.

As for the three schools which Mr. Moody practically created—the Northfield Seminary, the Mt. Hermon School for Young Men and the Bible Institute at Chicago—they will, we believe, be put upon a permanent basis through the response to the appeal for the Moody Memorial Endowment, which is being widely circulated, and which we give in full on page 34. Three million dollars is a large sum to aim at, but none too large to safeguard and develop the institutions which have already been the means of providing an education for hundreds of youths who might not otherwise have obtained one. We rejoice in the earnest and efficient way in which Mr. Moody's trustees are entering upon their great task. It is not too much to expect that hundreds of persons in America and Great Britain, who have in one way and another felt the impulse of Mr. Moody's powerful personality, will now contribute, out of their wealth and out of their poverty, towards making permanent the institutions which were so dear to him.

In this connection it is proper to state that Mr. Moody was never a rich man. He had no life insurance. He left his widow a modest home in Northfield which, as John Wanamaker said the other day, represents about as much money as is not infrequently spent at a fashionable dinner. In addition she will have enough to maintain her comfortably, but by no means luxuriously. Mr. Moody never took for personal use a dollar of the royalty from the sale of the Moody and Sankey hymn-books. It has been entirely devoted to the enterprises with which he has been connected, and of late years has been divided equally between Northfield Seminary and Mt. Hermon School. We are sorry for the persons who are now trumping up the old story that Mr. Moody made money out of his evangelism. If these pettifogging critics could be made to see the actual facts in the case, we should hope at the same time they might also have an illuminating vision of the narrow dimensions of their own souls. To criticise Mr. Moody on this score is like a molehill making faces at the Himalayas.

Mr. Capen's Address

When the nineteenth century opened the greatest part of the world was practically unknown to the followers of Christ. Its doors were closed to their religion. They had hardly begun to realize that they had any mission to it. The first step had not been taken in this country toward organization for the purpose of giving the gospel to the world.

The beginning of the twentieth century will find the doors of all nations open for Christ's disciples to enter in, the world practically under the control of Christian Powers and Christians of different names and nationalities regarding one another with increasing tolerance and growing

confidence. The time is opportune for Congregationalists to consider anew the part to which they are called in bringing the world to Christ, in view of its changed conditions.

The American Board has the opportunity to meet these conditions by an advance as signal and fraught with as great meaning to the churches of the twentieth century as its organization was to the churches of the century now closing. Its first work was to find a field for itself and appeal to it. Its coming work is to fill the vast field wide open, which makes its own appeal to the Board. In the national expansion already coming, and sure to increase, nothing can save the American people from being conquered by greed and selfishness except a consuming purpose on the part of Christians to give the gospel to the world for Christ's sake.

The first address of President Capen to the constituency of the Board appears to realize this opportunity. A part of it is printed elsewhere in this issue. We hope the entire address, which is published from the rooms of the Board, will be read with deliberation by all interested in its work. Mr. Capen considers the business of foreign missions from the point of view of a business man. He sees that the key to the situation is organization, and he seeks to make this so extended and thorough that every church and every member shall be persuaded to take some part in the work and take it intelligently. He is careful to say that his address has been submitted to the Prudential Committee and executive officers and to all the co-operating committees throughout the country, and that the plan as now presented has the approval of all. The names of these committees, printed with the address, will give information to many and will show how substantial is the organization which ought to command the confidence of all the churches. We know Mr. Capen well enough to be sure that all these committees will have plans for work kept constantly before them, and that they will not lack enthusiasm to carry it forward.

The prominence given in the address to the consideration of all the benevolent work of the churches shows that no undue share of attention will be claimed for foreign missions. The whole business of the churches is recognized as one, and it is made plain that no one part of it can thrive unless all parts prosper. Mr. Capen's leadership in the National Council plan to enlist every church in the whole work is also warrant for the assurance that he and his fellow-officers of the Board are aware of the increasing necessity for federation and reorganization of all our missionary societies. But time is necessary for full discussion of that important matter, and meanwhile our immediate, pressing duty is to sustain the work and extend it. The closing year of the century, with its wonderful changes, makes the appeal to each Christian weighty and solemn to do his full share. It is a satisfaction to be assured that those who administer the American Board are alive to the situation and that all the forces are working with the president to carry out a common plan. We trust that every Congregational church will take a definite part in insuring its success.

The Week of Prayer

Instead of agreement on the part of the Christian world to adopt any particular series of subjects for the successive days of the week of prayer, there is a wide variety. Different lists are proposed, with equal claims upon interest and use, and, so far from the Christian Church being at one in the matter, its diversity receives a fresh and conspicuous illustration. Yet, in harmony with the fact that if Christians ever might be expected to agree entirely, one would look for agreement in regard to such matters as the observance of the week of prayer, there is evident, underlying this diversity, an essential unity of purpose and feeling which is impressive. Is not this something which the week of prayer is intended to teach? Should it not be more appreciated throughout the coming year that, no matter how much believers in Christ may differ about details, they are at one in respect to the great essential truths of the gospel?

Such a fact as the differences which we have mentioned is a fresh proof that no organic union of Christians is to be anticipated upon earth. If one could be formed nominally, it would be no more real than that of any one of the principal Christian denominations today, each of which embodies several schools of thought and practice, differing considerably from one another. And such a union, could it be formed, could not last. But the union which is most important, because it is real, already exists and manifests itself. Like tree trunks, springing side by side from one root, diverging somewhat from one another, but alike rising toward heaven and becoming strong and beautiful, each for itself, so many branches of the Christian Church grow from the same root and cherish the same aims, although differing somewhat in appearance. Surely, as God looks upon us during the week of prayer, and as the great volume of our world-wide, earnest, appealing petitions comes up before him, it cannot be the fact that we are not all thinking just alike which impresses him so much as the fact that, although we do not think just alike, we all address him with the same great trust and hope. Surely to the eye of heaven the differences between us must be insignificant, the essential unity which prevails among us must be impressive.

Let this thought, then, be in our minds as we enter upon the week of prayer, that all who love our Lord are one with each other and one with him in all which constitutes real unity, that as we draw closer to him we draw closer to each other, that one of the most important results of such a season of prayer is a better mutual understanding among his representatives here on earth, and that when the world realizes that we are one in fact it will care little, and we shall care little, whether we are one in outward form or not. Let the week of prayer remind us afresh and impress upon our hearts more than ever that all who love our Lord are one in him.

Two wills probated in New York and New Jersey last week disposed of the property of multi-millionaires. Not a cent did any one outside of the testators' families, or any institution of religion, philanthropy or education receive. How selfish, how unsocial and unchristian

does such conduct seem compared with the record of social love recorded in the will of Daniel S. Ford of Boston, probated last week, concerning which we comment elsewhere.

Current History

Expert Opinion on Questions of the Hour

No one can read the reports of the annual meetings of the American Historical Association, the American Economic Association and other bodies of scholars and scientists held during the Christmas vacation in various cities of the country without realizing that a very large proportion of their professional attention now is concentrated on themes which deeply concern social and national welfare. Mr. Dryasdust and Mr. Pedantic are not as much in evidence as they used to be. Our universities and colleges are more intimately concerned with present day issues, and consequently their service has more contemporaneous value.

Elsewhere we comment in an all too fragmentary and discursive way upon some of the sayings of the historians who gathered at Boston. Reference is also made elsewhere to Prof. William A. Atwater's paper read at New Haven, and many other papers read at the meetings of the scientists, archaeologists, philologists held there might profitably be alluded to, but space does not permit.

It does seem important, however, to call attention, at least, to the striking paper read before the American Economic Association, in session at Ithaca, N. Y., by its retiring president, President Hadley of Yale. For many years now the country has looked to Harvard for authoritative utterances on matters pertaining to education. It is apparent that from this time on the country may look to Yale for weighty words on issues quite as vital as popular education.

Taking as his theme Economic Theory and Political Morality, President Hadley showed how the principle of unregulated competition in business and the principle of representative government have broken down under present conditions; how the press has come to take the place of the forum as the place for the formation of public sentiment; how in municipal and state legislation the tendency now is to centralize more authority either in the executive, or in the people directly through the use of the referendum. In the realm of industry improvements in machinery and method of administration have made competition a thing of the past, where in many lines it cannot longer be utilized without loss of public, as well as private, economy. The correctives to the abuse of individual selfishness in the commercial world today are so much less immediate and automatic than they once were that few persons now preach unlimited competition as a means of promoting the general good. In the higher realm of national activity undertakings are being welcomed which make it impossible for those in authority so to act as to favor personal or class interests without gross violation of what are recognized on every hand as the fundamental dictates of sympathy or of justice. Hence, as he sees the United States, Germany and Great Britain expanding, President Hadley does not think we are inevitably tending to the

same fate as Rome met, in which he differs from the opinion expressed last week by Col. T. W. Higginson in his address to the members of the American Historical Association. Nor does President Hadley's confidence cease there. He is convinced that the imperative necessity of eliminating the spoils system from our foreign civil service, as we take up the task of administration in Porto Rico and the Philippines, will cause a movement in the same direction at home. A similar opinion on this point was expressed by Prof. H. Pratt Judson of the University of Chicago at the meeting of the American Historical Association last week. It is significant to note that in the debate called out by President Hadley's paper his positions had the indorsement of Professor Giddings of Columbia University.

The Situation in the Philippines and Cuba

General Otis has begun an investigation of the charges of bribery current in Manila, charges affecting the reputation of American as well as native customs officers. He also has issued a proclamation legalizing civil marriages, the order being retroactive. General Lawton's funeral on the 30th was an imposing spectacle, and revealed the respect and affection for him, not only of the Americans, but the more intelligent natives, whose duty and inclination had led them to co-operate with him in extending native municipal rule under American supervision. His remains are to be brought to this country. The fund for the relief of his widow and family has nearly reached the \$50,000 line.

The ramifications of the venality in the Havana custom house among the Cuban subordinate officials and the merchants are found to be so wide-spreading that the matter has ceased to be an incident and become an affair of great moment. It shows how honor and truth respecting money matters are wanting in the Cuban character, generally speaking. Spanish rule of Cuba was based on theft right and left by the Spanish officials, and Havana, as the seat of government, saw the worst of it. Having for centuries had this venal type of ruler, the Cuban now meets a different type of man, personified in General Wood, who is called upon thus early in his career to show his fiber.

A report brought to the Secretary of War, relative to the condition of Cuban prisons, even under the American régime with General Brooke in command of the island, has startled Secretary Root and the President; and instructions have been sent to General Wood to investigate and reconstruct immediately. The report was made by Mr. Charlton T. Lewis, president of the Prison Reform Association of New York State, a penologist and scholar of high repute.

Great Britain and Portugal

The Transvaal Republic, having no coast line, is dependent upon the near-by port of Lorenzo Marquez on Delagoa Bay in Portuguese East Africa for its supplies, now that Durban in Natal is closed to it. Great Britain and Germany two years ago came to an agreement respecting the partition of Portuguese territory in East and West Africa whenever the impecuniosity of Portugal should force her to sell her African possessions. British authority over Delagoa Bay, there-

fore, now is simply prospective, not actual, and she can neither use it herself for the quick dispatch of troops and ammunition of war into the Transvaal, nor prevent the Boers from using it so long as Portugal is nominally neutral. This so far as her rights under international law go. But if convinced that the Portuguese neutrality is nominal and not actual, if certain that Delagoa Bay is the port of entry for supplies for the Boers, which unquestionably it is at the present time, owing to the venality of the Portuguese customs officials, Great Britain may resort to forcible measures and seize the territory. But before doing this she will need to come to a thorough understanding with Germany. For the present understanding is one based on a peace policy, not one of war. And even with Germany "fixed" it still remains an open question whether Russia and France would not make the forcible seizure of Portuguese territory the pretext for unfriendly acts against Great Britain elsewhere in the world. Were Portugal to sell her possessions now to Germany and Great Britain that might ease the situation, but the dynastic peril in Portugal is such even now that it is quite unlikely that the sale will be consummated at this time, for it would almost certainly bring on a revolution.

Food Stuffs as Contraband of War

Much of the munitions of war and supply of food stuffs for the Boers which is destined to reach the Transvaal through the port of Lorenzo Marquez, if the present status is not changed, will either be transported there in vessels flying the flags of neutral nations, or it will be consigned by citizens of neutral nations. Naturally Great Britain wishes to shut off all kinds of supplies to her enemy. To this end she not only is contemplating seizing the port of Delagoa Bay, but she also is patrolling the ocean highways which lead up to it, and already she has seized a German passenger steamer and two cargoes of flour consigned by American shippers, but carried in British bottoms. Protests from the owners of the German line have been filed with the German Foreign Office, and it in turn has begun correspondence with the British Foreign Office. The American shippers also have acted, and our Department of State is carefully considering the issues involved and the proper course for our Government to pursue. In neither case is there likelihood of the issue becoming so grave as to alter the present friendly relations of the three Powers involved.

The gravity of the matter lies in the precedent which will be established for Great Britain and the United States. The best economists and military strategists of Great Britain are urging the ministry not to blunder into a course of action which, whatever its temporary aid to Britain, might some day react with terrible effect upon her at a time when she was dependent upon the United States and the outside world for her food supply. Our officials of state also should be concerned, not only to aid Great Britain now in every way that is possible to a neutral power, but as well and more with the preservation unimpaired of the rights of our citizens to dispose of their food supplies, not only during the present war but in European wars that may be yet to

come. For Great Britain to declare flour contraband of war now might some day be the explanation of her capitulation to a foreign foe in order to save her home population from starvation.

Some Economic Aspects of Wars

As we contrast the economic effects of our wars in Cuba and the Philippines upon the domestic affairs and general trade of our nation, and the serious effects already perceptible upon the daily life of the inhabitants of Great Britain, we can realize, if we will, the tremendous advantage that comes to us from our continental expanse, our varied resources and our unflinching food supply. Already coal, food, loanable capital and labor have increased much in cost to both British manufacturer and artisan. Already the Bank of England and the Imperial Treasury begin to feel the strain. The British marine has been so drawn upon for transport service that for purposes of general trade the British merchant and trader now has recourse to German and American bottoms, and there are some who predict that if the war continues long Germany will gain a grip upon Great Britain's carrying trade similar to that which Great Britain won on ours while we were in the throes of the Civil War—a grip which we have not yet shaken off, thanks to our shortsighted navigation laws and our pandering to the selfish interests of a few American ship builders.

On the other hand, our national treasury never had so much gold in it as it has now. The year just closed was the most prosperous in the history of the nation, the one with the fewest business failures and the greatest increase in foreign business and domestic trade. Of course, offsetting this is the fact that we have faced no such foe as Great Britain now does, neither have we transported any such number of men, nor to so great a distance from home, nor at such great expense. But, after all is said, the fact remains that Great Britain is staggering a bit under her burden, while we scarcely feel it now. The most ominous phenomenon on our financial horizon now is the host of applicants for pensions from those who enlisted in the Cuban and Philippine wars. May Congress have backbone enough to set at naught the greed of the pension agents, for they are the chief sinners in what is oftentimes a sordid plot.

The Open Door in China

Reports from Washington differ respecting the result of the effort of the United States to secure from the leading Powers of Europe a written guarantee relative to their intention to leave the doors to trade open in whatever portions of China they may lease or seize. From one source it is said that all the Powers save Russia have consented in writing; from another source it is said that all have assented save Italy—and she will if England has—but nothing is said about the written guarantee. If Secretary Hay really has won the written assent of Europe to our request, and that without any intimation that we would resort to force, should a contrary policy be chosen, it will be sufficient to put him high among the ranks not only of contemporary diplomats, but also among the diplomats of all time. If it be a fact, it is a sign to him who runs and reads that the United States has a new place at the table of international

diplomacy. It also is the first ripe fruit of the present Germanic family understanding, and a result not at all pleasing to the Slav, however much Count Cassini, the Russian ambassador, may asseverate to the contrary. All Washington correspondents agree that Russia was the last to give assent. We wait for the official affirmation of the consummation of this far-reaching compact before commenting at length upon it. But the sources of the information already at hand are so reliable usually that it would have been inexcusable not to have noticed their declarations now.

NOTES

Bubonic plague among the Chinese in Honolulu is causing some alarm in Hawaii and in our Pacific ports.

The bodies of the men of the navy killed by the explosion on the Maine in Havana harbor, Feb. 15, 1898, were buried in the national cemetery at Arlington, last week, with honors befitting their service and history.

China has extended the limits of the foreign concessions in Shanghai on terms satisfactory to the United States, Great Britain and France. Thus ends a controversy among all the Powers concerned in which not a little friction developed.

It is to be hoped that the recent edict of Secretary of the Interior Hitchcock and Indian Commissioner Jones forbidding Indians hereafter to leave reservations for purposes of public amusement, in cheap theatrical shows, wild West exhibitions, and the like, will not be rescinded.

There are some indications of the coming purchase of the Danish West Indies by the United States. Germany would have liked to acquire them, but when informed that such acquisition would not be favorably contemplated by the United States she ceased negotiations with Denmark.

The division of opinion in the United States among intelligent and ethically sensitive folks as to the merits of the war in South Africa is well typified by the fact that Professors McVane and Coolidge of the department of history at Harvard University argued on opposite sides of the question recently before a body of Boston merchants.

British administrators are caring for 30,000,000 starving inhabitants of India now. This is one of the burdens that John Bull cannot throw off while fighting in South Africa. He would not if he could, and could not if he would. King Menelik, with his Abyssinian warriors, is on the warpath toward the Sudanese territory owned by Great Britain, and this is another burden which must be borne simultaneously with the Boer war.

The presence of the United States navy cruiser off the coast of Liberia is explained by the fact that she was studying the situation with a view to the site of the coaling station which the United States is to have there. It is also true that Great Britain and the United States are acting jointly to induce France and Germany to cease crowding the weak Liberian republic; and France has been asked to definitely mark her boundary limits, and cease nibbling at the Liberian cheese.

Hon. George W. Van Slicen, a well known lawyer of Holland stock with offices at 141 Broadway, New York city, is acting as American agent for the Cape Colony committee of Dutch loyal citizens of a British colony who are collecting funds to succor the wounded, widowed and orphaned Dutch of South Africa. Whatever the outcome of the struggle, these will emerge weak in body and spirit and stripped of their all. Those in this country who sympathize with the Boers in their present struggle, or who are connected with the Dutch race, may send through Mr. Van Slicen aid that will be effective. The Maine,

the hospital ship which American women in London have fitted out and which sailed last Saturday for South Africa, is reserved expressly for the British wounded.

In Brief

Choose life—but use it. Choose light—but bring it out in view.

Sorrow for sad endings should never make us forget that each day is a new beginning.

Our apologies are hereby offered to the memory of Richard Baxter for attributing his hymn beginning, "Lord, it belongs not to my care," to George Herbert. It is good enough to have come from either of them.

Those whose brains are weary with the effort to decide when the new century begins might well dispose of the matter for the present as did the small boy who had just listened to an animated debate on the subject at the breakfast table: "Well, what's the use of talking about it any more," said he. "There's the century plant over there. Let's wait and see when it blooms."

The long-time editor of *The Guardian*, the Anglican journal, Mr. Lathbury, has just been virtually dismissed by its proprietors because of his counsel to the High Church clergy to render obedience to the recent archiepiscopal decree respecting incense and candles. Four of the present proprietors of *The Guardian* are women. It has often been said that ritualism has whatever strength it has chiefly among the women of the Anglican Church.

The venerable Professor Park passed his ninety-first birthday quietly in his home on Andover Hill, Friday, Dec. 29, receiving many messages of affectionate congratulation from pupils and friends all over the land and in other lands. Though feeble, he is in comfortable health and takes the liveliest interest in all the affairs of the day, national and international. He was much touched by the death of Mr. Moody, whose course he has always watched with special interest, and whom he regards as "one of the great men of the century."

Dr. Alexander McKenzie of Cambridge preached in the Scotch Presbyterian Church in Rome, Dec. 17, much to the satisfaction and profit of the cosmopolitan company who heard him—so we learn from one who was there. He is expected home this week in season to conduct the preparatory service in his own church. He has been abroad six months, and his presence has been much missed at important gatherings, notably at the International Council. Had he been in the country he would probably have represented the denomination at the funeral of Mr. Moody.

The constitution of the New Hampshire Congregational Association contained one clause declaring that the statement of faith which was its basis of union could never be amended or annulled. At the last meeting of the convention the constitution was amended by striking out that clause and adopting another basis of fellowship. This generation, let us hope, has learned that it is impossible to impose its beliefs on its successors. If a generation should arise unable to think for itself, it would find no real advantage in an inherited statement of faith which it could not intelligently hold. Such provision is only required for theological seminaries.

A Negro, formerly vice-president of Claflin University, S. C., has recently been appointed teacher in a school in one of the suburbs of Brooklyn, N. Y., and his appointment has aroused race feeling among the teachers and parents to such an extent that the municipal school board is to be asked to rescind his ap-

pointment. The personal equation being unknown, it is difficult for a stranger to comment on this incident. But it may be pertinent to say that the people of the city of Cambridge, Mass., are proud of the fact that the principal of one of its grammar schools is a Negress. And by a peculiar coincidence it is a fact that last winter she lectured before the Brooklyn Institute.

We could easily fill pages with accounts of Moody memorial services already held or projected. Here and there in our columns this week appear references to them. In New York and Brooklyn there were notable gatherings in which members of different denominations gladly joined, while in countless prayer meetings and pulpits the great, dead leader has been called to mind and the lesson of his life pressed home on Christian people. Men like Dr. Hillis are coming forward to offer their services in behalf of the endowment fund. Surely the death of Mr. Moody is going to prove a source of blessing, not only to the institutions with which he was identified, but to the church of Christ in all its branches.

Not a few Congregational churches held watch meetings last Sunday evening and found them profitable. One of the most elaborate programs which we have seen was that of the First Church, Oak Park, Ill., Dr. W. E. Barton, pastor. It was under the direction of the Men's Club and ran from 7.30 P. M. to midnight, with unusually appropriate musical features. There were churches in other places whose pastors took virtually the ground of the Boston minister who told his people that God could bless them just as well at 8 P. M. as at midnight. But we are confident that, as a rule, attendants upon these midnight services or the sunrise prayer meetings did not regret the extra exertion put forth.

The lesson helps and publications of the Sunday School and Publishing Society for 1900 are admirable in quality and appearance. The carefully chosen questions of the quarterlies, with spaces for written answers, will meet a general demand. *The Pilgrim Teacher* in its new form takes its place naturally with the other helps. We do not know any better equipment for Sunday schools than that furnished by our own society. *The Wellspring* more than holds its own, and the new *Pilgrim Visitor* will be a welcome addition to the fine list of periodicals for family reading. We understand that the business of the society has prospered during the last year. This means still larger contributions to the missionary Sunday school treasury.

Among the noted Congregational ministers chronicled on page 32 who during 1899 joined the church triumphant are Principal Barbour of Montreal College, President Simmons of Fargo and Professor Harris of Yale Seminary; President Lamson of the American Board, Secretary Strieby of the A. M. A. and W. M. Barrows, a former secretary of the C. H. M. S.; Drs. Heath of St. Johnsbury and Brand of Oberlin; the reverend Drs. Hyde of Honolulu, Gould of Worcester and Furber of Newton, Nestors of the denomination in their respective sections; and Dr. Clapp, equally well known and beloved as treasurer of the Home Missionary Society and New York correspondent of *The Congregationalist*. The full list shows that in point of longevity ministers continue to rank high.

It was an interesting coincidence that Daniel S. Ford, the philanthropic millionaire in Boston, and D. L. Moody were being commemorated in funeral services at about the same hour. The former may have had no small part in influencing the latter to become a Christian. When Moody was a clerk in Boston he was for a time a member of Mr. Ford's mission class and was a somewhat disturbing element there, owing to his boisterous ways. Often Mr. Ford would go home and say, "I

believe I could do something with those boys if Dwight Moody were not among them." But the devoted Sunday school teacher persisted in his task, and who knows but the seeds he dropped into the heart of this rough and unpromising boy might have been the first impulses toward the Christian life.

The *New York Evangelist*, in its last issue celebrates its seventieth anniversary. For all that it has done in support of anti-slavery, of New School as over against Old School Presbyterianism and latterly in defense of liberty of thought within the Presbyterian fold it deserves well of critics and historians of American religious journalism. It also merits appreciative financial support from its legitimate constituency. The facile pen of Dr. H. M. Field no longer is seen in every department of the paper, but his irenic spirit abides and dominates, and his letters of travel and reminiscence are as readable as ever. The anniversary issue is an admirable blending of history and prophecy. Mrs. L. Seymour Houghton, the present editor of the paper, is a woman of superior gifts, and the paper since she has been in control has taken on breadth and finer flavor.

The *London Chronicle* reviewer of Rev. J. S. Drummond's life of Charles A. Berry, D. D., of Wolverhampton goes somewhat astray in describing the pulpit of Plymouth Church, Brooklyn, to which Berry was called after Mr. Beecher's death, as "the most important in the world," and its congregation at that time as "the richest in the world." Plymouth Church pulpit always has ranked high and does now, and its congregation has always been well-to-do, but there the candid historian must stop. The reviewer declares that the fruit of Berry's abnegation in declining the call to Plymouth Church was the creation of the National Evangelical Union of the Free Churches of England. He contends that his great distinction among modern English preachers was his manliness, his grip on men as distinct from women and children, who in so many churches make up the majority of the congregations.

Last Sunday evening must have been a memorable season in many an English Congregational home. The committee which is pushing the Twentieth Century Fund arranged for the holding of family thanksgiving services and provided therefor printed material consisting of three short thanksgiving sermonettes by Rev. H. A. Thomas, Dr. J. G. Rogers and Rev. Alfred Rowland, together with an appropriate prayer for the changing year written by Dr. G. S. Barrett. It was suggested that either the father or mother read to the children one or more of these sermons and that they all join in some hymn like "O God of Bethel, by whose hand," or "Blest be the tie." This is only one of the many commendable ways by which our English brethren are striving to promote a genuine forward movement in behalf of missionary activities and a deeper personal consecration to Christ. We rejoice in all the gratifying responses that are being made, and we wish we might see something similar in spirit, if not in form, on this side of the water.

President Charles F. Thwing, D. D., of Western Reserve University, Cleveland, O., delivered an address before the State Teachers' Association, Des Moines, Io., last week, in which he compared and contrasted the ministers and the teachers of today, the churches and the colleges. He claimed that the higher leadership of communities is passing from the church to the school and the college, from the clergyman to the educator, that within twenty years the church has come to fill a less conspicuous place in the minds of the better classes, and the pastorate has obtained less and less the richer and finer personalities. He said that the superintendent or director of schools in many communities has come to fill a place not unlike that of a pastor in former

years, as the general guide, philosopher and friend. The church and the school are so allied that the mere transfer of conditions and of power need create no alarm. But the points made by President Thwing, even if they cannot be in every case substantiated, have a direct bearing on the reviving discussion concerning the ministry and the churches and the means whereby both are to be maintained in the front rank of forces that make for righteous and eternal life. Mr. E. L. Godkin of the *New York Evening Post*, giving his reminiscences of a career of forty years spent in journalism, closes by saying practically what Dr. Thwing says about the relative rank of clergymen and educators today.

Pencilings

BY A'PERIPATETIO

I attended most of the sessions of the American Historical Association, held last week in Boston and Cambridge, and the most distinct impression gained was the up-to-dateness of the thought, due largely, I fancy, to the guidance of the program committee, of which Prof. Albert B. Hart of Harvard was chairman, but due also to the responsiveness of the historian, as a class, to the demands of the hour.

To one who not only believes in, but welcomes, expansion, the meeting was comforting and gave ground for rational optimism. With scarcely an exception, every historian who discussed methods of European colonial administration, or the past, present and future relations of the United States to its territories, or to foreign governments, accepted the fact as settled beyond peradventure that we are to have dependencies in the Atlantic and Pacific, that they are to be without and not under the jurisdiction of the Constitution, and that our foreign relations in the future are to be of a more delicate and portentous kind, affecting history beyond the American continents. They also seemed to be quite pleased with the changed national point of view.

Now this revelation at the meeting was simply corroborative of what any careful student of the higher periodical press of this country might have discovered during the past two years. With but two or three important exceptions, the historians and economists of the country, so far as they have discussed expansion in the popular press and their technical journals, have accepted the events of the past two years as not at all surprising in the light of history or of economic law. And when such a consensus of opinion exists among experts, does it not behoove the idealist, longing for the millennium, to be more regardful of progress through evolution? Such remarks, at once pathetic and admonitory, as T. W. Higginson uttered to the historians last week, because they said nothing of freedom and everything about law, survival of the fittest, triumph of the superior type over the inferior, the imposition of government by the stronger upon the weaker, were the only words which he, with his record as a radical reformer and Abolitionist, could say and be consistent with his life career. But he forgot, seemingly, that he was talking to men who do not pose primarily as makers of history, but as recorders of it. Personally they probably are quite as solicitous of seeing democracy universal ultimately as Mr. Higginson is, and they probably admire John Brown's courage as much as he does. But, as students of history, they can scarcely contemplate with equanimity the prospect of administering affairs in Porto Rico and the Philippines as John Brown, or even Charles Sumner, would administer them were they alive. Hayti and our own Southland during the reconstruction period are before their eyes. It is true sometimes that,

Where bastard Freedom waves
The tattered flag in mockery over slaves,
The tyranny of republicanism is worse than

the tyranny of autocracy. Japan and Mexico excite Colonel Higginson's admiration. Diaz is a benevolent despot in the one and the mikado in the other.

In a secondary sense these men assembled in Boston last week are makers of history, for our people and congressional legislators will be sane enough to listen to them and will profit by such expert testimony as was given at this meeting by men who have carefully compared the systems of training for colonial service of the European Powers; by others who have investigated the wording of the Constitution, the judicial decisions and the diplomatic precedents bearing upon territorial acquisitions and the rights of Congress in the matter. It is doubtful whether Great Britain, when she was formulating her colonial policy, had any such body of expert students at her service as we now have in the American Historical and the American Economic Associations, which so promptly have set to work to accumulate data on comparative government for officials and the people. In this, as I said before, there is ground for rational optimism as we face the future.

I was delighted with the personalities and the self-mastery of the two representatives of our diplomatic service who came before the body to discuss issues raised in the formal papers. Such men as John B. Moore, secretary of the American commission which negotiated the Treaty of Paris with Spain, and Mr. E. V. Morgan, secretary of the Samoan Commission, are types, I trust, of the thoroughly trained American diplomats of the future.

It was interesting to hear Professor Ashley of Harvard, in his plea for the writing and teaching of economic history, defend free will as over against necessity in his dealing with that school of new historians of whom it is alleged, whether fairly or not I do not pretend to say, that they assert that all political, ecclesiastical and legal history is conditioned by economic conditions. How perennial and pervading that ancient *cruz* is! It was also interesting to hear him intimate that it is extremely difficult to get a student—presumably of Harvard—today even to begin to appreciate that differences of opinion as to theological doctrine or ecclesiastical government ever could have seriously sundered men, and shaped, not only ecclesiastical, but political history.

To me the most interesting personality of the meeting was Prof. H. Morse Stephens of Cornell University, formerly of Balliol, Oxford University. His discussion of the relative merits of British colonial administrators formerly chosen by patronage and trained in a colonial college, and those chosen by the present open competitive system and coming from the English, Scotch and Irish universities, was the star feature of the session devoted to discussion of colonial problems; and it may interest the friends of a civil service based on merit ascertained chiefly by examinations to know that he believes that if Great Britain had been dependent upon servants thus chosen at the time of the Sepoy mutiny she would have lost India. If our colonial administrators are in any degree to be the choice of partisans, he insists that our only salvation will be the establishment of a special college for the training of such appointees, where, as at West Point and Annapolis, the unfit can be weeded out by rigid tests, and where that *esprit de corps* and sense of brotherliness, that intimate knowledge of each other's characters may be derived which alone enabled the English graduates of Haileybury, the institution where these earlier representatives of England were trained, to conquer the Sepoy mutiny.

Professor Stephens speaks not only with authority as a brilliant historian, but as one who was born and bred among East Indian officials, as one educated at Haileybury, and as one who has taught Indian history at Oxford University to prospective British administrators in India.

A Personal Tribute to Dr. Virgin

BY REV. ALEXANDER LEWIS

It is with pleasure that I comply with the request of *The Congregationalist* to say a few words concerning the work and worth of my friend and father in the ministry, Dr. Virgin. Having been associated with him two years as assistant, a part of which time I was a resident in his home, having been on intimate relations with him during a five years' pastorate in Brooklyn, I possibly can speak from a different standpoint even from those who know him well as a man and as preacher.

To form any just estimate of the work that Dr. Virgin has done in New York city one must be acquainted with the conditions with which he has been surrounded and with the difficulties against which he has wrought. First, there is the social and commercial tide which every New York city pastor feels and which is the most serious hindrance to church work in the metropolis. There was, in the case of Dr. Virgin, the added fact that the denomination which he represented was in New York city proper very weak. There was no denominational church extension committee, there were no funds to help young churches, as in the case of other denominations. But with all these obstacles he alone and single-handed, and as separate, so far as his individual work was concerned, from the denomination to which he belonged as though that denomination had no existence, put himself to the task of establishing in the heart of New York city a church of the Puritan faith. Others had tried the task and failed, but he threw himself into the work with a determination that was bound to succeed.

At the close of his nearly thirty years' pastorate he can look upon a church that during that time has given over \$100,000 to benevolent purposes, a beautiful church home valued at \$150,000 and more than two-thirds paid for, a membership of nearly 700 and a constituency reaching fully 1,500. The immediate future of the church is, to be sure, somewhat problematic, but when Dr. Virgin took the church had there been one-half the opportunity that there is today Congregationalism in New York city would have been three times what it is.

As a man Dr. Virgin stands unimpeachable before the community. Perhaps he would impress one as stern, but in reality he is one of the kindest and most sympathetic of men. He is, and always has been, the friend of young ministers. Let one of the younger pastors of either New York or Brooklyn want counsel, and it would be to either Dr. Virgin or to Dr. Lyman that he would turn. These two men have been to the present generation of young ministers what Dr. Storrs and Dr. Taylor were to the past generation.

While Dr. Virgin has been a wise administrator and a tender and sympathetic adviser, it is because of his ability as a preacher that he has exerted his greatest influence. There was always a touch of genius about his sermon work and public addresses. Some of his most brilliant efforts have been when he had the least time for preparation. He never spoke to better advantage than when on the public platform with other speakers. I have seen him at the end of a conference or an

association program, when the audience was already tired and ready to go home, arouse them to a spirit of enthusiasm equalled but by few of our preacher orators. Though Dr. Virgin lays down the active pastorate, he is as yet in the very prime of his physical and mental powers, and through the denominational press, public gatherings and occasional supply work, the Congregational churches should for a decade or more have the benefit of his broad experience and the inspiration of his eloquent words.

Dr. Virgin and Pilgrim Church

It is not every minister who, when he resigns, receives notice in all four of the leading papers in New York city to the extent of a column or more, and that on Monday morning, when space has to be given to so many sermons, but such honor was accorded Dr. S. H. Virgin, when, six weeks ago, he resigned the pastorate of Pilgrim Church, New York. He lays down the work he has so successfully managed for twenty-nine years for these reasons: "It seemed to me a wise time to resign when everything is harmonious and happy, and affection is as perfect as it could be throughout the entire congregation. If the congregation should stay on this corner, there must be great, aggressive, hustling work, unlike what we have done for thirty years. The neighborhood is one in which there must be large institutional work, and a young and vigorous man adapted to such work ought to help lay it out if he is going to engage in it. If the church goes elsewhere it needs equally a broad plan and wise leadership. I thought that while there were strength, money and friendship it was a good time to give to the congregation an opportunity to undertake this work."

This is a frank and earnest statement made with a modest spirit. Dr. Virgin has the interest of the church at heart. His letter of resignation won the admiration of every one. Those who never knew him, but who read the letter, heartily applauded him.

The community in which the Pilgrim Church is located has changed to a great extent since 1862. It is now almost entirely a Jewish community. The Jews hold and occupy nearly all of the houses, and in Madison Avenue recently a canvass of seventy-five families showed that all but seven families were of that faith.

At the first meeting of the congregation to consider the resignation a motion was made that it be accepted in order to bring the matter up in proper form. Such strong opposition developed at once that a committee was named by unanimous vote to secure the resignation's withdrawal or delay in the time of when it should take effect. After prolonged interviews, in which every plea was put forward, the committee reluctantly reported at a second meeting that Dr. Virgin thought best to adhere to his original plan. He was then made pastor emeritus from Jan. 1, 1900, and a committee of twelve named for the double purpose of nominating a successor in the pastorate and presenting to Dr. Virgin resolutions of affection.

The church was founded in 1862, and originally stood at Second Avenue and 125th Street. The present building was built in 1883 at the corner of Madison Avenue and 121st Street. The church was organized by earnest men and women, and Rev. S. Bourne held the pastorate until 1871. During its thirty-seven years of vigorous life the church has steadily grown in numbers and in influence. It now has a membership of about 650. Among its institutions is a Chinese Sunday school and an industrial school. One of Dr. Virgin's parting acts was the reception last Sunday of eight new members on confession of faith.

Samuel Henderson Virgin was born in North Carver, Mass., Aug. 25, 1842; graduated from the Latin School of Boston in 1862 and

entered Harvard University in the same year. He studied theology at Andover, and was ordained pastor of the Broadway Congregational Church, Somerville, Mass., in 1868. He resigned in 1871 to become the pastor of the Pilgrim Church. Among the calls which he has received and declined during his long pastorate was that to Park Street, Boston, in 1891, and to the First in San Francisco in 1892. He was made Doctor of Divinity by the University of New York in 1886, and Doctor of Laws by Iowa College in 1890. He was one of the founders of the Congregational Club of New York, and has been a member of the Union League Club, New England Society and a number of other societies.

Dr. Virgin is an ardent Republican, and has been made on several occasions the object of attack by hostile partisan papers for his firm stand. He has published many of his sermons and addresses. He now expects to go to his country home at West Chelmsford, Mass., which he will make his headquarters.

CAMP.

Professor Palmer's Tribute to James Gordon Gulick

No young man could desire a finer tribute than that paid to James Gordon Gulick, who recently was stricken down in Porto Rico, by Prof. George H. Palmer of Harvard University. It was read by Dr. E. E. Strong at the funeral service at Auburndale:

"I knew Gordon Gulick well as a scholar and had great admiration for him. I always wanted to know him better as a man. I could see how solidly he did his task, apparently with system, and that he shirked no laborious elements which it contained. But the excellent rank he reached was due to more than conscientious toil. He put his heart into his work, criticized what was told him, verified by his own experience whatever he learned, and illuminated all his knowledge by his own freshness and vigor of thought. I found in him two strongly contrasted tendencies: great modesty, readiness to listen and to put himself at the point of view of another mind, and at the same time a very energetic mind of his own. Often after a lecture he has come to me with difficulties. When I have tried to meet them he has answered, 'I see how it looks to you, but my trouble is not altogether removed.' This sincerity and delicate truthfulness made him a man with whom it was pleasant to talk, especially on the deeper questions of life and faith. He had thought much, thought coolly, bravely, attentively, unselfishly. In him reason and religion were very closely united. Had he lived and matured according to his promise, he would have been a strong spiritual force. In these early years of growth he was so reserved and possessed of such a gentle dignity that few penetrated to his intimacy. I did not. But no one could be near him without feeling both his sweetness and his strength. A refined and high-minded gentleman he was, clean and self-sacrificing, anxious to know and to do his duty toward God and man."

Henry Drummond on Mr. Moody

My admiration for him has increased a hundredfold. I had no idea before of the moral size of the man and I think very few know what he really is.—From a letter of Drummond, written in 1882 from Glasgow.

Mr. Moody himself has never asked for justice and never for homage. The criticism which sours and the adulation—an adulation at epochs in his life amounting to worship—which spoils have left him alike untouched. . . . To be courted was to him not merely a thing to be discouraged on general principles; it simply made him miserable. . . . This man would not be praised.—Drummond, in *McClure's Magazine*.

Mr. Moody's Relation With Students

By Mary Breese Fuller

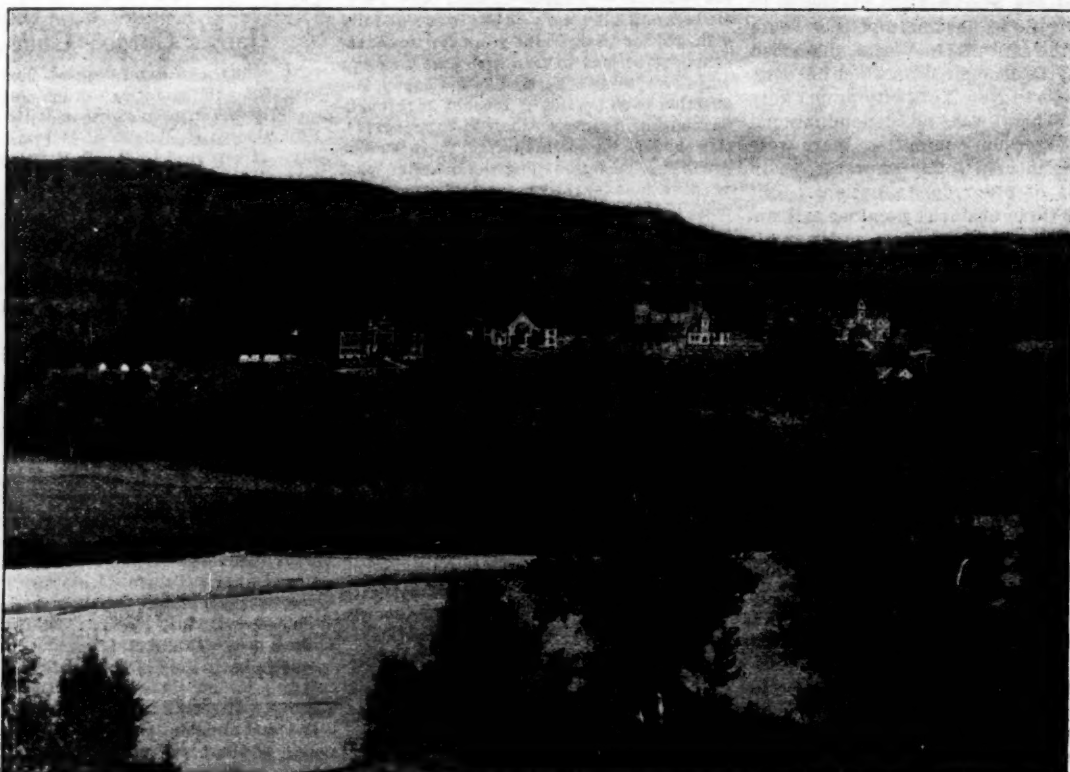
The public at large realizes more keenly Mr. Moody's power with common people than with the cultured class. It was always interesting to a regular attendant at the Northfield Student Conferences to watch the effect of Mr. Moody on students knowing him for the first time. He almost never attracted them at once. Neither his personality nor his methods appealed immediately to the taste of a critically poised young man or woman.

Yet very soon appreciation began to grow. Perhaps his first attractiveness was as a host. His anxiety that every student should find Northfield hospitable, not only spiritually but socially and physically, his unique position in the place, made him seem more like a father than a

Quick as a flash Mr. Moody caught the words and repeated, "That's true; of course it is."

Another characteristic of Mr. Moody, endearing him to the students, was his humility. With all his commanding ways he seemed to think that any one else would have more to give to them than himself, and spoke seldom at their conferences except by special request. No one who was there will forget his attitude at the last service of his last Student Conference—the Young Women's—in July of this very year. After brief remarks by one or two others, he said, "I'm just going to say a few words, and then I want our dear Brother Speer to have the charge of the rest of

Finally, Mr. Moody's great sympathy and humanity broadened many students who knew him. He was not ashamed to share his own joys and sorrows with those who were his friends and guests at Northfield. I am sure that the thoughts of many young people are turning back with peculiar awe and tenderness to a Round Top meeting in that same conference, when Mr. Moody spoke on the Twenty-third Psalm. When he came to the words, "When I walk through the valley of the shadow of death," he spoke very brokenly of its comfort to him in his anxiety over his little grandchild. But then his voice grew strong and his manner almost triumphant as he said in his most characteristic way: "Some day



NORTHFIELD SEMINARY, ITS BUILDINGS AND ENVIRONMENT

presiding officer. Every college delegation was entertained at his home. His way of remarking on the singing, of comparing features of one conference with those of another, of talking of his favorite schemes in a confidential way, helped a new comer quickly to join the family fellowship. His autocracy, perfectly evident, was never galling and got for him the homage due to strong power, rightly wielded.

Then his great insight into human nature soon compelled admiration from any student of psychology. I remember a young woman who had come to the Y. W. C. A. Conference for the first time. She had criticised Mr. Moody rather contemptuously just before entering a meeting, where she took a front seat. Her interest in what he said grew till he made one of his incisive remarks on a spiritual craving of human nature, when she turned to a friend in astonishment, with a whispered, but very emphatic, "That's true."

this meeting and leave with you the last impression." It was always so, and if the words of Mr. Speer or Dr. Hall did appeal more directly to the intellects and tastes of the students, Mr. Moody himself was always appealing without words.

The greatness of his charity with his humility begat in every student before the ten days were over a tenderness of loyalty which makes his loss one keenly personal. Students might smile at his peculiarities, or appreciate the amusing side of his talks, the repetition of his favorite figures or stories, but it was with the fondness with which one smiles at the foibles of those who are very near and dear. A word of harsh or unsympathetic criticism of the great heart was instantly resented. Many of our strongest college students feel as does a Yale man who said to me the other day, "I can't stand it to read an article like — about Mr. Moody, when I think what he's done for us fellows."

the papers will say D. L. Moody is dead. Don't you believe it. Christ came to give life, not death, to you and to me, to break up darkness and gloom and to make you and me *live*, not die, but *live* in the house of the Lord forever."

It is impossible now to think of the Northfield Conferences without Mr. Moody, yet those to whom his earthly presence was so real on Round Top that July evening must believe that indeed the inspiration of that presence cannot die, but will live always on the little hill, about the broad river valleys, in colleges and seminaries, in business houses and homes all over the world.

The son of Dr. Dale of Birmingham, Mr. A. W. W. Dale, the compiler of his father's biography, has just been appointed principal of University College, Liverpool. He had a brilliant career at Cambridge, and has great influence as a tutor in the university, and this elevation to a post of much responsibility in the educational world is not surprising.

The Burial of Mr. Moody

By Howard A. Bridgman

The last services over what was mortal of Dwight L. Moody befitted the man whose life was one long victory and whose death was a coronation. When the story of those four hours around the bedside of the dying man is given fully and accurately to the public, as it will be done in the memoir which his son is to write, we shall have not only the picture of an affecting deathbed scene, but a remarkable contribution to the apologetics of Christianity, and Moody dying will preach as effective a sermon as he ever preached in the flush of health. With a translation like this vouchsafed to this man of God, the circumstances of which were on everybody's lips, his funeral could be nothing less than the celebration of a triumph. There was no place for sable plumes and dirges. And ever and again, as the services proceeded, the speakers were harking back to that sick-room and recalling the glorious faith and splendid testimony which the evangelist gave to the world in his last hours.

The natural feelings of the family led them to plan for a somewhat private service on Christmas Day. But they yielded readily to the suggestion of friends, who argued that a public religious leader like Mr. Moody ought to have a public funeral on a day when attendance from all parts of the country would be feasible. So the day after Christmas was chosen, and with the glad refrains of the great Christmas festival still sounding in their ears and in the glory of a perfect winter day a large company assembled at Northfield. They came from great cities and small hamlets—old-time associates of Mr. Moody in evangelistic work, like George C. Needham, Mr. Sankey, whose name is forever linked with his, and Stebbins and Towner, also, who often by his side had sung the sweet gospel hymns; laymen involved in large business interests, whose eyes Moody had opened to see the glory of the King's business as well; college students, whose souls have been set on fire at the summer conferences at Northfield with the master passion of serving Christ; converts won in many a campaign; his own Northfield Seminary girls and Mt. Hermon boys as well as the villagers and the plain country folk who drove in from the region about. All these came together, fused into one harmonious band, and joined with the immediate kindred of the evangelist in the solemn and joyous service.

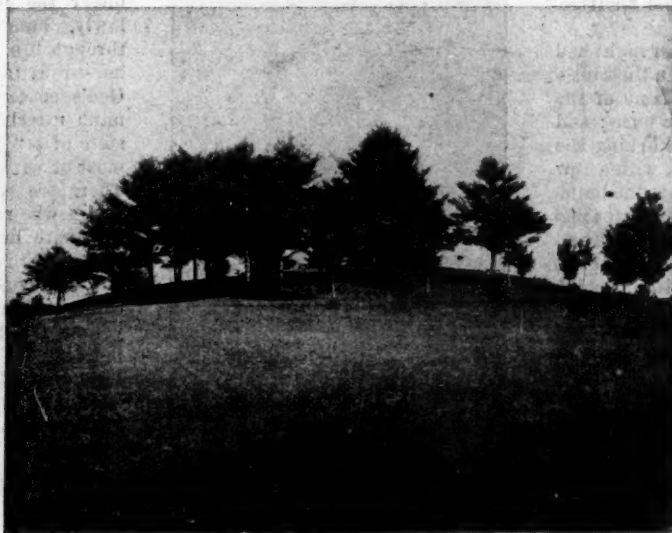
When we reached the station it seemed like the same Northfield of the summer assemblages. The dear familiar hills were there and the river, though skimmed over with ice, curved as gracefully as of yore through the valley. The only change

about the town and the schools was the change that marks progress, and as for provision for the comfort of the visitors, it might have been Moody himself who planned the last details, for in the proffer of carriages and of entertainment at the hotel, which many accepted against their will, we recognized the old-time hospitality of Northfield, and throughout the day events succeeded one another with the promptness which Moody loved. There was no jam, no confusion.

The only other funeral in America in recent years which is comparable to Mr. Moody's was that of Phillips Brooks, and yet in what striking contrast they were as respects external features. The one held in the stateliest Episcopal church in the country, marked by ceremonial and display and attended by the great and mighty of the land. The other in a plain New England meeting house, with no chanting of

The funeral was an evangelistic service too. To characterize it as Christian does not tell the whole story. It was surcharged with the Christian hope, but from the invocation, which concluded with a petition that those present who did not know Christ might, during the service, be touched in their hearts, to the moment near the close, when Dr. Pierson turned in a dramatic way to John Wanamaker and said, "John Wanamaker, let us live wholly for God," there were the warmth, the directness, the tenderness and the personal consecration to service that have marked Mr. Moody's great meetings. All the while, too, the calm, almost radiant, faces of the family, their participation in the gospel songs and the absence from them of the usual signs of grief were preaching the gospel more eloquently than it is often voiced by human lips.

Tender, discriminating and adequate as were the remarks of Dr. Scofield, the pastor of the Northfield church, of Professor Weston of Crozier Theological Seminary, of Bishop Mallalieu, representing the Methodists, of Dr. Wharton of Baltimore and of Mr. Wanamaker, speaking for the laity, there were three points in the service which gathered into themselves special meaning and forcefulness. One came when Dr. Chapman, speaking most tenderly of what Mr. Moody had done for him, went on to say that he had never before seen his hands still or his eyes shut. But just at that



ROUND TOP, THE BURIAL PLACE OF MR. MOODY

requiems and with a program whose notes were informality and personal testimony. Yet there were points of likeness, too. It was Harvard students who carried the body of Phillips Brooks up and down the aisle of his church, and it was his own Mt. Hermon boys who bore Mr. Moody's remains from his house to the church and later to his last resting place. And just as the throng which filled Copley Square in Boston at high noon on that January day in 1893 testified of the love which the common man cherished for Phillips Brooks, so the thoroughly democratic character of the assemblage at Northfield and the similar memorial gatherings made up largely of everyday people that were being held in other places bore witness to the tremendous hold which this man of the people had upon people's hearts. Indeed, there was no more pathetic sight in Northfield that winter day than the gray-haired colored man, trudging into town from over the river during the forenoon, and saying to some one who accosted him, "Yes, he was a good friend to me, and I am going to look at him once more. I don't want to go this afternoon, because my clothes aren't good enough."

light fell upon the dead man's face, and Dr. Chapman declared on the instant that that was the only thing that seemed natural about him because there was always a halo round his face. No less impressive was it when Dr. Torrey, pastor of Mr. Moody's Chicago church and on intimate terms with the family, taking his text from the words to Joshua after Moses' death, "Arise, go over the Jordan," looked directly at the family and said, "Your father's death, Will, is a call to you. It is a call to you, Paul. It is a call to you, Mr. and Mrs. Fitt, to go forward." Once again hearts were melted when, without any announcement from the pulpit, Will Moody rose and said he wanted to speak of his father as a parent, and then most delicately told of the sweetness of the man in family relations, how he was always quick to seek forgiveness if he ever had spoken hastily, how he loved his work and how his children rejoice, not only that he has so triumphantly crossed the bar, but that he had led each one of them to Jesus Christ.

When the final words in the church were said the short winter day was fast yielding to dusk, and as the strains of

"Blessed hope of the coming of the Lord," rendered by Mr. Moody's beloved Mt. Hermon quartet, were dying away, the stalwart pallbearers took in their strong and tender arms the great, calm, quiet figure which had been lying there in state since morning, surrounded by beautiful floral emblems and with "the peace of God in all his looks." They bore it out into the gathering twilight and up the quiet street of Northfield to Round Top, a little eminence between Mr. Moody's own property and the seminary grounds, where many a memorable gathering has been held. Nearly every one who had been in the church wended his way quietly and reverently to the same spot, and circles formed about the open grave. Some one started "Jesus, lover of my soul," and hundreds of voices took it up, realizing as never before the comfort of the words. Dr. Torrey offered prayer, and then all withdrew save the family and the closest friends. It fell to Henry M. Moore, Mr. Moody's lifelong companion in Christian work, to say the last words before the benediction. They were mainly quotations of the Scripture passages that affirm the triumphal resurrection hope.

By this time the keen winter night had fairly come on, and far away in the southeastern heavens the gentle flame of the evening star was beginning to burn; and there on the sacred spot overlooking the beautiful Connecticut Valley, with a few pines standing sentinel, close to the buildings of the seminary which he created and loved, within sight of his own home and his mother's home, and of the places in the little village associated with his childhood's life, they left Dwight L. Moody's body. Round Top henceforth will be one of Christendom's shrines, and to it men and women from all parts of the world will come to pay their tribute of gratitude and remembrance as long as the world endures.

Heroism in Daily Life

BY REV. S. E. HERRICK, D. D.

[Illustrations of those qualities which go to make up heroism are never absent from even modern days. The soldier falling at his post, the Red Cross nurse risking the dangers of contagion, the college student casting in his lot with our new possessions and stricken on the threshold of his career of service—these are worthy of honor and emulation. But we can also discover in men and women who have been close to us a quality of life and a devotion to others which stand out in clear and winsome lines. The work, for instance, of modest laymen like Samuel Johnson and Deacon Wilkins and Charles E. Eddy, who this last year passed on to the life immortal, has a value and a lesson for many who perhaps did not know them even by name. When we come to take the measure of such lives as a whole and sum up their achievements, they impress us with the fact that they belonged among earth's royal souls, among those who, judged by what they have done, have made large contributions to the life of the world. Of this type was a Boston woman who has just been honored with a memorial window in one of our churches. Because the conditions of her life were

so unusual, the quality and quantity of her life-work so notable and the lessons from it so many and inspiring, we have asked her pastor, Dr. Herrick, to point out the secret of her constant sunshine and the character of her multiform ministrations.—EDITORS.]

Though exceedingly modest and retiring in her disposition, few women have been better known or more affectionately

ily. She was welcome in all its homes. She entered deeply into the domestic life of all her acquaintance. To extreme old age she maintained great youthfulness and buoyancy of spirit and was always a most agreeable guest among young people. No wedding feast or merry-making of any kind, was quite complete without the presence of Aunt Sarah. She realized in her spirit, and very much in her appearance, the ideal of the "good fairy" of the story-books.

She had the misfortune of a physical deformity, which dwarfed her person and made her through life peculiarly susceptible to pain and weariness. And yet by the grace of God her misfortune became her great good fortune. By the way in which she bore it she taught us how plainness may be transmuted into beauty and how wings may be fashioned for the spirit out of the burdens of the flesh. Her bowed, diminutive and disfigured form was something more than a foil for the beauty of her spiritual life. It was the token and evidence of a perpetual victory. It was like the dragon held so lightly and yet so firmly down under the foot of St. Michael. This lowly, humble little woman, walked through life with perpetual sunlight on her brow, infinite charity in her heart, God's peace suffusing her spirit and a mind utterly thoughtless of herself, in spite of a "thorn in the flesh" which to most of us would have been intolerable. There are some physically unfortunate people who render themselves doubly unfortunate by a way which they have of always thrusting their infirmities upon you. They seem to think they can discount their misfortune by bringing it to your notice before you have a chance to notice it for yourself. It is always painful to meet them. But Miss Pratt wore her infirmity with that unthinking ease with which a truly polite and courteous person wears his garment—neither soliciting observation nor deprecating it. If one carried a silent pity for her at first, it was soon lost in admiration of her spiritual supremacy over all physical conditions.

Aunt Sarah lived a most charitable and beneficent life. Though of modest means, she was a generous helper to every good cause. And she was not content to bestow her kindness only in the form of money; she gave herself in ministering to the poor, the suffering and the sick. Many will recall her assiduous labors for the sick and wounded soldiers of the Rebellion, for the colored refugees and, in later years, for the Chinamen.

The sunset of her life was, if possible, more beautiful than its midday. Her Father "rewarded her openly." She lived to extreme old age, dying in her eighty-sixth year. And yet to the very last there was such a beaming of the eye, such a light upon the countenance, such cheeriness of speech, such freshness of interest, such vitality of sympathy, such happy enjoyment of the world around, such rejuvenescence of feeling, such profound gratitude for life and all that life had brought, such fearlessness and freedom from apprehension, such absence of any frantic hugging of this world and of any sickly eagerness for another that the thought of death in connection with her seemed impertinent. It was. For such "death is abolished."



THE S. S. PRATT MEMORIAL WINDOW, MT. VERNON CHURCH, BOSTON

(Designed and executed by Redding, Baird & Co., Boston)

esteemed in our religious community than Miss Sarah Simpson Pratt, who died March 31, 1899, and who had been for more than fifty years a useful and beloved member of Mt. Vernon Church. Called in early life to act the part of a foster-mother to a large circle of nephews and nieces, she became known as "Aunt Sarah"—a sobriquet which, as the years passed by, became her affectionate designation everywhere. It seemed as if, when the old channels of affection were gradually vacated of their natural relationship by the death of her kindred, they were flushed and filled, up to the very time of her death, by the inflow of some new adoption. The church became her fam-

The Supreme Opportunity

The president of the American Board, Mr. Samuel B. Capen, has issued an address to its members and friends which deserves the thoughtful perusal of all who are interested in foreign missions. Its main heads are Organization, Education and Business Forethought. Under the first head he outlines the plan of the National Council Committee of Fifteen, of which he is the chairman, and shows what can be done by it for all our benevolent societies. Under the second he shows how the children and youth should be trained to give. Under the third he emphasizes the importance of distributing the legacies so that substantially the same amount will be expended each year. He says:

"I believe the creation of such a fund as proposed, viz., to average the legacies, so that the unusual receipts of one year might be an offset to the small receipts of another, thereby giving steadiness to the available receipts, would be approved by every business man. So far from lessening gifts, it would tend to increase them. It would give new prestige and character and confidence everywhere. A business firm is injured if it is known to be doing too much business for its capital. The time has fully come in all our missionary societies when, if we will do our best work, the ordinary methods of safe and prudent financial management must be adopted. The American Board from its very beginning has had the highest financial standing. It has now, as in all the past, some of the ablest business men in the country upon its Prudential Committee to care for its interests. Its credit has been of the best in all the world's markets. Let it recognize now some changed conditions and take this one further step to prevent all future debts, and it will stand unchallenged as the model of all missionary organizations everywhere.

"I am glad to know that the officers of the society and its Prudential Committee are in sympathy with this plan, and have only hesitated because it would necessitate a curtailment of the work during the transition period. As there is no knowledge of any large gift or legacy likely to come into the treasury at an early date which could be used as a basis for this fund, it is important to consider what can practically be done now with regard to it. Our Congregationalist brethren in England have proposed to raise a Twentieth Century Fund of half a million pounds, the roll to be kept of all subscribers and collectors, and to be closed on the first day of the twentieth century, Jan. 1, 1901. The Methodists in both England and America are at work in a similar way. Why should not Congregationalists in America, following the above examples, raise a twentieth century offering to be used as a legacy fund for the purpose already indicated? Let the privilege be given to have it paid, when desired, in two annual payments. As the new century is about to dawn, why may we not expect some large gifts to put this grand old society once for all in a position where debts will be a thing of the past?"

Following the discussion of better organization, better education and better business planning, Mr. Capen makes a number of important suggestions, from which we select the following:

OUR PASTORS

"There is one thing certainly every pastor can do, viz., provide at least once a month, in the midweek, a missionary meeting. I fear in a majority of our churches the old 'missionary concert,' so called, has gone. I would not ask for a revival of this exactly, but for a service which shall take its place; a service which shall make a study of missions in the whole world. In our late Civil War the heart of the nation was with the army, for every family had some representative 'at the front.' Our churches ought to consider our mission-

aries at home and abroad as our representatives 'at the front,' and follow them as we did the army. Lay out a whole year's work and assign different portions of the field to different individuals for them to study and report upon. There is no story more glorious or fascinating. Why do all our churches want to hear the missionaries? One reason certainly is that they have something to say of personal and definite work. Let us make our meetings very definite and practical, with the latest facts. What a place in these meetings to study *God in history*! And the man who reads history without this thought has left out the key. Such a study broadens men. Professor Irving Wood of Smith College has said, 'No subject for study will give culture more than the study of missionary work. Philistinism is provincialism, and nothing opposes provincialism and broadens sympathy as the study of missions.' Change the name of the meeting. Call it 'the work of the army at the front,' in India, or China, or Alaska, or Porto Rico, as the case may be. There will be a new definiteness and earnestness in our prayer. Our thoughts will follow not the 'flag' only, but the 'cross,' without which there would never have been a flag worth following. Yes, with a new purpose, we want together to plan the work and then work the plan.

OUR MISSIONARIES

"I do not wish to present this address without recognizing in a very definite way our missionaries all over the world, who in a special sense are fighting our battles for us. If there are any persons in this world who are entitled to our deepest sympathy and love, they are the brave men and women who have gone away from home and friends and many comforts to hold up the cross of Christ in the dark places of the earth. It will always be a great pleasure to me that some of these missionaries were at home on a furlough, and that I could take them by the hand at Providence. The words which they spoke then and since have been most encouraging. I wish to say to all our missionaries in the whole world, that, in common with so many others, you will be very frequently in our thoughts and prayers. I believe we are coming to a new day, when it will not be necessary for the Board to ask you to cut down every item to its lowest terms, and hold you back in new work, but there will be such an increase of gifts that you can be allowed to press forward, as you are very eager to do, to the fields that are yet unoccupied and that are waiting, ready for the message of light. I believe the churches are now to follow up their prayers in a more liberal way. I am reminded of a hard-headed New England farmer who was asked one day by one of his neighbors to pray for a poor widow. His reply was, 'I will send my prayers in a cart,' and before night he made his promise good with a load of provisions. So we in America hope and expect, not to pray less, but to provide more. May God's richest blessings be upon you, every one!

RESULTS

"There are two phases of missionary work to which at this time I can only briefly allude and yet they are most important and most inspiring. I refer first, to the wonderful results already wrought in heathen lands in the less than a century since this Board was organized. And these results are to be measured not only by the number of converts, the pupils in the schools, etc., but by what has been accomplished in the undermining of the hold which false religions have had upon the people, and the consequent rapid preparation which has been going on everywhere for the universal acceptance of Christianity. Following the missionary closely come the railroad and the telegraph and the new ideas of Western civiliza-

tion. As a result, the old religions of the East are fast losing their hold upon the people and Christianity is marching on to triumph. The success of missionary work is to be the chief permanent glory of the nineteenth century."

"Second, we should notice the *value to America of our foreign missionary work*. Not only has it broadened our sympathies and inspired us in our home work, but it can be shown that this work has become a large asset in the nation's wealth and prosperity. It is the missionary who has practically been the pioneer in opening up many new markets for America's manufacturers. It is stated that a large cargo recently went from Boston to Honolulu, containing furniture, musical instruments, etc., merchandise wanted only by a civilized community, and the profit of that single cargo to the shippers was a sum equal to one-tenth of the whole cost of the missions to the Sandwich Islands! If the skeptical would look at the facts they would not so often sneer; if Christians would keep the facts more clearly in mind their gifts would be more generous. We are not working in a lost cause; we are on the winning side.

LEGACIES

"I would like to allude to the privilege which God's favored ones have of leaving legacies to the great missionary work of our churches. When our feet touch for the first time the streets of the celestial city, and we begin to see what 'God hath prepared for those who love him,' will it not be a joy in that hour if we have left behind us some gifts which shall continue to be used for his kingdom? Recently a gentleman became so much interested in the 'common sense' of the new 'forward movement' that he not only pledged \$800 for the yearly salary of a missionary to represent him, but he promised also to leave a fund, at his death, which should continue to pay for such a representative for all the future, until time shall end in eternity. He is putting his money, not into bricks and mortar, but into pulsing, throbbing life. What will be the joy of that man in the heavenly mansions to know that his representative is still out on the fighting line, and when he drops out of the ranks there is another volunteer ready for the place! Everything in heaven will be made the more glad because of it.

"When a rich man dies and leaves his wealth for the public weal how the world rejoices! Hospitals and libraries and colleges are being splendidly endowed and made permanent. Let the children of God be as true to their great missions and help to make permanent our work in all the world.

"There is one phase of the foreign missionary work which is most attractive and appeals to men and women of moderate means when they are seriously facing the future. Because of the moderate cost of living in the East a few thousand dollars, left either for the general work or for some special mission, will go as far as many times that amount left for work at home. I always rejoice in reading the records of a will to find all our societies and all parts of our work represented. It speaks of breadth and loyalty. But if, because the dollar goes so much farther than in some phase of the home work, foreign missions has a large place in the will, shall we not feel that the man has been wise? When we pen the missionary clauses in our wills we can feel sure that the Master's face is bending over us with his approval. . . .

"I am glad to add that the general plan, as herein outlined, has the hearty approval of our vice-president, D. Will's Jemer, and he has permitted me to add his indorsement.

"Believing that this address would have very much added weight if it could be accepted as an expression of the unified policy of all officials of the Board, I have withheld

its publication until I could ascertain their judgment in the matter. With this in mind it has been read to the Prudential Committee and the executive officers in Boston, and the plan for substance has been considered by the co-operating committees in Boston, New York, Chicago and the Pacific coast. I take pleasure in saying that the plan for work as outlined has the approval of all. For the minor points considered the writer must be held responsible."

From the Interior

Chicago's Love for Mr. Moody

No man has ever lived in Chicago in whom all classes of people have taken greater pride, or in whose genuine, unaffected goodness they have had greater confidence. No matter at what time of the year he might choose to visit the city, or at what hour of the day he might fix his service, or how large the hall he might secure for it, he has always been sure of an audience that would pack it to the utmost. Possibly there was nothing absolutely new in what he said. But he spoke as if he believed what he was saying, as if he had the good of his hearers at heart, as if he were sure that nothing of enduring value can be secured unless one accepts Jesus Christ as a personal Redeemer, as one who had no ends of his own to further, as if all men to him were brothers. The amount of money which has here been given to aid him carry out his plans for the education and evangelization of the masses is enormous. It would seem as if Chicago and the West would be able to furnish the endowment required to put Chicago Avenue Church and the Bible Institute on a firm basis, and thus leave to the East only the endowment of the Northfield schools.

Temperance Instruction in the Public Schools

In common with most of the states, Illinois has a law requiring instruction to be given in all the schools as to the baleful effects on the body of the use of alcohol. Christian Scientists have opposed the law on the ground that the instruction in physiology thus given is in opposition to their religious belief and, therefore, becomes sectarian. In their interests, apparently, and with full recognition of what is asserted to be their rights, Dr. A. F. Nightingale, superintendent of the Chicago high schools, has presented resolutions at the meeting of the teachers of the state in Springfield in favor of a case which shall test the constitutionality of the law. He opposes it because it is compulsory and does more harm than good, because it gives premature knowledge to many of the pupils in our schools, because it is special legislation and because it contravenes the opinions of a religious sect. The legislation which Dr. Nightingale desires to set aside was secured through the efforts of the W. C. T. U., and seems to have been attended with good results.

A New Training School

The trustees of the Pullman estate purpose to set aside within a few weeks \$200,000 for buildings and \$1,000,000 for the endowment for a manual training school in the town of Pullman. This is in accordance with the terms of Mr. Pullman's will. The school is to be free and is designed primarily for the children of those employed by the Pullman company. As a result of the Debs strike, the organization of Pullman as a city has been given up. It is now a part of Chicago. Its system of parks, finely kept streets, closely mown lawns and careful sanitary measures has been destroyed. But the benevolent purpose of the founder of the town in the establishment of a school for those who live within its former limits is not likely to be frustrated. The spirit of the school will be American, whatever may be thought of the un-Americanism of the now non-existent city of Pullman.

A Strong Showing

In spite of removals by death and change of residence, the year at Union Park, Chicago,

closed with every bill paid and over \$600 in the treasury. The money was raised by pew rents and a system of weekly pledges. The success was due to the energy and wisdom of the trustees, and especially to its chairman. The expenses have exceeded \$12,000, of which about \$1,200 were used in repairs. Although the resident membership is not much more than 500, there have been fifty additions during the year, most of them on confession. Benevolence amounts to \$6,040. Of this sum foreign missions have received \$2,186, city missions \$1,693. The work of the ladies in the Benevolent Society, in the missionary societies, on the special service committee and in the Homer and the Bancroft Societies has been and is a special feature.

A New Church in Chicago

Arrangements were made, Dec. 27, at the house of R. S. Greenlee, Esq., for the organization of the North Shore Congregational Church, designed to accommodate the large number of Congregationalists residing in Edgewater, Argyll, Sheridan and Buena Park. It ought to be self supporting from the first. At present services will be held in a vacant store, but in the spring efforts will be made to secure an edifice. The services will be under the charge of Professor Curtiss, who resides in the region, but he will be assisted during January by Professor Mackenzie and Drs. Goodwin and Noble. The management is in the hands of a strong committee, and the prospects of its immediate success are encouraging.

The New Tax Law

The city officials are in consternation. The income which it was supposed the city would secure under the new assessments will be at least a million dollars less than under the old law. Yet real estate has been appraised higher than ever. A vast deal of personal property has been assessed. But the rate is lower. The limit on which assessments can be made has been fixed. Neither the schools nor the library can obtain a sufficient amount of money for their work. Probably there will be an appeal to the legislature for relief. It is proposed to obtain the privilege of borrowing money for improvements which are pressing and to increase the rate of taxation. To this taxpayers will object, at least till they are fully persuaded that expenditures are not beyond absolute necessities, and that there is no waste in the use of public funds. Even at present, taxes, independent of water rates, often eat up one-third of all that improved property can earn. Those who are seeking profitable investments are not sure to find them in buying real estate in Chicago.

Chicago, Dec. 30.

FRANKLIN.

In and Around New York

Rejoicing at the Fifth Avenue

There is general rejoicing, not alone in the Fifth Avenue congregation, but in the Presbyterian circles throughout the city, that Dr. John Hall's pulpit has at last been filled. The salary voted Professor Purves of Princeton is \$12,000 a year, together with a parsonage and an assistant minister. The Fifth Avenue parsonage is rented on a long lease, but another house can of course be secured by the session. Some say that a foreigner would draw better than an American, and they point to recent experience, both before and since the death of Dr. Hall, when eminent American preachers have addressed empty pews. The same contingent is, however, ready to say that perhaps an American, and especially such an American as Dr. Purves can, in a short time, build up a solid and harmonious congregation that will stand for more than the crowds which might otherwise come. The Fifth Avenue Church is in that district which Dr. Burrell of the Collegiate Church calls a centrifugal one, because every-

thing seems trying to rush from it. On the other hand, strangers from all the world may and do reach it and other churches, notably the Marble Collegiate. It is generally believed that Dr. Purves will follow closely the lines of pastoral work and teaching of the late pastor. He is a college rather than a pulpit man, and yet he has most satisfactorily filled the Presbyterian pulpit as well as a seminary chair at Princeton. There is a good deal of enthusiasm within the church, but a part of it is due to the fact that there is at last to be a pastor rather than to the fact that he is to be Dr. Purves. Presbyterianism in New York is expectant of him. His advent is a distinct gain for Princeton over that of Union sentiment. His first great task will be to build up waste places at home. How far he will be inclined to go beyond that in affecting Presbyterian conditions, city and national, no one seems able to predict. He is held to be a strong man. It is understood that he will not take up the full duties of the pastorate until the close of his Princeton Seminary year.

Floody Memorial Services

Two such were held last week in this city. The first, at the same hour that the body of the great man was being carried to its last resting place on Round Top, was in Calvary Baptist Church. The speakers included prominent laymen and clergymen. Dr. Hills paid a noble tribute. He said that Mr. Moody had contributed two things to the great religious problems of the century, creating a field for work and the institution of the inquiry meeting. Then he drew lessons from the life of the evangelist. "Mr. Moody couldn't read, but he went to work for his Master. You can read—have you gone out in the by-ways and hedges? He couldn't have a Sunday school class until he went out and gathered his scholars. Many of you have been asked often to take a class in Sunday school—will you do it next Sunday? Mr. Moody was not allowed to speak in prayer meeting. No such restriction rests on you—will you testify for Christ next Wednesday or Friday night?" James Stokes said that Mr. Moody's life typified "consecrated common sense." James Talcott spoke of his close relations with Mr. Moody, who stopped with him every time he came to the city. Thursday evening a similar meeting was held in Metropolitan Temple. At both these meetings the raising of a large endowment to maintain the schools at Mt. Hermon and Northfield was indorsed.

A Forward Step for Manhattan

Manhattan Church, Rev. H. A. Stimson, D. D., pastor, has purchased four lots for a new edifice on the east side of Broadway, between 76th and 77th Streets. The land is ample in size and admirably adapted to its purpose, and there is no better position for a church in that part of the city. The price is \$80,000. It is hoped that work may be begun on the building during the current year. The permanency of the church seems to be assured and the promise is encouraging that a substantial structure will be added to the too few Congregational meeting houses of New York.

A Large-Hearted Prelate

Rev. Sylvester Malone, a Roman Catholic rector of a large Brooklyn parish, who has just died, was a large-hearted, big-minded, liberal-spirited Christian, who goes to his reward full of years, for he was one of the oldest ordained men in point of service in Brooklyn and full of honors, for all Brooklyn honored him. He was unlike many of his associates because he met other ordained men—Drs. Storrs, Meredith, Gregg, Darlington and others—in social and educational ways. Congregational leaders in both pew and pulpit held him in high esteem, not merely because he broke over ecclesiastical conventionalities, but because he was a first citizen of Brooklyn through effectual labors in behalf of social, industrial, labor and spiritual reforms. Property interests brought trouble almost to the door of his death chamber. CAMP.

THE HOME

The Wiser Faith

BY CARLOTTA PERRY

A monk of the olden days that he might have oil for his cup
Planted an olive sapling, then straightway he lifted up
His voice, and heart in prayer, saying: "I pray of thee,
O Lord, that its roots may drink, send the gentle shower to my tree;
Send the soft, warm rain that it needs." So of his love and power
The Lord sent the gentle shower.

Again prayed the pious monk: "Dear Lord, this tree of mine,
That its fruit may be rich with oil as the grape with wine,
Needs the sunshine warm and sweet, and again I pray of thee
That the sunshine's blessings fall on my olive tree." And the gracious Lord of his bounty bade
It be as the monk had prayed.

"Sunshine and rain are good and my tree hath need of these,"
He said, "but the frost hath strength; graciously let it please
Thee to send now the sparkling frost, the cold but kindly frost,
Its tissues to strengthen and brace, else surely my tree were lost.
And lo! on the tree at dawn the dear Lord laid
The frost, as the monk had prayed.

But behold, when the shadows of evening fell
The tree was dead! To his brother's cell
Went the sorrowing monk, his tale to tell.

Then his brother said: "I too had an olive tree;
Like yours it was young and strong, like yours it was fair to see;
But when I set its roots with care neath the kindly sod
I made no conditions for it, I trusted my tree to God.
Better than I could know he knew what it needed most;
He knew when to send the sunshine, the rain and the frost.
My tree is a goodly sight, for my simple needs well fit,
And the Lord who knoweth best hath cared for it."

An Era for a Child

Pains ought to be taken to have children understand something of the work and changes of the century which is so near its close. It is, of course, impossible to expect a little child to grasp the meaning of long intervals of time. To its mind a week is long and a year seems interminable, so that the thought of a hundred years is as meaningless as the periods which the geologists assign to the earth's development are to most full-grown men. Yet it is not wise to give up the attempt, and the right method is to set the child's own imagination at work. It is quite possible to do this by stating the matter in terms which have meaning to a child. "When your grandmother was a little girl," for instance, has some meaning for the child's imagination, and one step further back can be made by adding, "When your grandmother's mother was a little girl." It is well also to connect the past by a forward as well as a backward step. All children know about Washington, and "just after Washington died" will connect the opening of the century with the Revolutionary history and a definite following event.

The progress of comfort can be easily indicated by withdrawals of familiar things. No electricity, no gas, no kerosene, no coal, no matches, no railroads, no telegraphs, no steamboats. If an older child has traveled, the statement of the time it took to go from place to place by

stage or sloop or on horseback will appeal to his mind. The progress of occupying the land can be shown by maps. The progress in knowledge can be connected with the advance in comfort. In these and other ways the era may be brought home to the child's imagination and a fixed point of remembrance given for all the rest of its life. It is a result worth trying for and certain, with a little care, of success.

A Romance of Personal Christian Service*

BY REV. DAVID BEATON

Adeline, Countess Schimmelmänn, is the type of the modern saint whose gifts and graces are expended on the practical work of feeding the hungry and helping the outcast to a place in society once more. In personal appearance she entirely demolishes one's preconceived notions about the "haughty aristocrat," for she is a most affable, benign motherly woman, robust and businesslike, who



COUNTRESS SCHIMMELMANN

might well, as she says herself, have "nerves of iron." Just to look at her kind face, from which the love of Jesus shines, and to hear her soft, cultured voice is to discern what spiritual power resides in an educated, believing woman. She is a spiritual genius and in talking with her one is conscious of an original and richly endowed personality. The story of her life is one of the best proofs of the power of "personal service" to solve most of our serious social and religious problems.

The daughter of the "Lensgrave" of Lindenberg, she was born to rank and wealth and the elegant, luxurious life of the European nobility. The estates of her father in Holstein, with the castle of Ahrensburg where she was born, coming under the dominion of Germany, the Kaiser and the Empress Augusta wished to attach the beautiful and brilliant young Countess to their court as one way of conciliating the Danes. Court life was full of fascination to this healthy, happy young girl, "tingling with vitality." She loved its gayeties and its brilliance,

* The first in a series on Notable Women in Social Service.

but its selfishness always touched a discordant note in her spirit.

It was not all theaters, balls and banquets, however, for the empress was a cultured woman of great force of character and gathered around her artists, men of letters, soldiers like Moltke and statesmen like Bismarck, so art, literature and politics came into the life of the petted maid of honor. The Countess, summing up this part of her life, says: "I had lived during that extended period as the spoiled child of the court; so much so that on one occasion the Crown Prince Frederick introduced me as the most highly favored lady of Germany, and he added (doubtless alluding to Denmark), 'of several other kingdoms besides.'"

This high-born girl was always seriously inclined and the empress was a watchful loving mother to her; but as she says, "These worldly honors had never satisfied me and the longing for something higher and better became increasingly stronger. The gospel of Christ had been to me a beautiful poem which I had learned, and the truth of which I had always acknowledged, but I had not made personal experience of the living Christ. My prayer now was, O, God! give me but a drop of the love of Christ and a spark of the fire of the Holy Spirit!"

With a spiritual experience of this sort, the intellectual force of a naturally independent mind, and rank and wealth in her own right, it is not to be wondered at that the young Countess broke through the usual conventions of society especially as to what it was proper for a woman of rank to do. Listening to her story from her own lips, one realizes that the romances of real life are truly the most wonderful. She was accused of doing unwomanly things, of being a dreamer, a fanatic, and at last kidnapped and shut up in a loathsome madhouse at the instigation of her own brother. The daring of that crime, done in the public eye to a woman of rank, the incredible horrors of the imprisonment, and the iron nerve and faith of the victim spread the fame of her work and character through the land and made her the darling of the humble people, ultimately leading to the international phase of her mission.

Her work as it has now taken full form includes: The seaman's home and deep sea mission to the Baltic fishermen; the international seaman's mission to European and American ports, in the course of which she has come to this country; and, finally, a mission to the distressed and troubled elements of society everywhere. The Countess's work is most truly of a social character, though it was inspired originally and is still maintained by a passionate evangelical fervor.

The service which drew the attention of the statesmen of Germany to her and won her world-wide fame was her work among the fishermen of the Baltic. After her labors among the criminals and outcasts of Berlin, she had gone to the island of Rugen, on the Pomeranian coast, to rest a while. To this island the deep sea fishermen resort for supplies during their long absence from home. These hardy toilers of the sea were despised and hated by the landmen, and, being refused water and vegetables, had taken them by the strong hand. Their condition was worse than pagan; neglected

by noble and priest, feared and hated by peasant, they had become drunken and depraved bandits, the despair of statesmen and clergy, and a menace to the whole coast. When the word came back to Berlin that the gentle Christian woman whom they laughed at as a dreamer had actually transformed the lives of this formidable population, the news was received with astonishment and incredulity.

How did she do it? By living in their filthy huts, eating of their coarse fare, suffering with and for them until she had become an incarnation of the mercy of God in the person of a sweet, cultured woman; and at last they listened to the gospel message from her lips and took on a new life materially and spiritually. She was called before an investigating committee and asked as to her methods, and to the statesmen and clergy she had but one answer, "I just loved them for Jesus' sake."

It is worth while to see how her eyes flash and her voice takes on the tones of tenderness as she speaks of her Baltic fishermen, though she is 5,000 miles away from those bleak, wild shores of Rugen. "Those men," she says, "were drunkards and paupers, but they are now owners of property, with homes and boats of their own." She erected a sailors' home for them, taught them the simplest truths about thrift, cleanliness and purity of living, gave them new ambitions through the gospel, and the social and labor questions of the Pomeranian fishermen were solved. The political and ecclesiastical wiseacres must have gone home after examining her, saying to themselves, "We have heard strange things today."

The sailors and fishermen are the special objects of her affection, for no class of the world's workers are exposed to deadlier peril, suffer greater hardships, and are more cruelly neglected. By means of her yacht, the Duen (or "dove"), she has preached the gospel to these men in the ports of Europe and of America. Her equipment for this work is exceptional, for she speaks seven modern languages, thus making it possible for the exiles whom she reaches to hear the gospel in their mother tongue.

It is now a year and a half since the Countess came across the ocean to these shores. She went up the St. Lawrence to the Great Lakes, following them to the end of Lake Superior. Last winter was spent in Chicago, where she preached daily to thousands, now in this church and now in that, and again from the deck of her yacht or in the open. The crowd of hungry and homeless was so great that she had her vessel roofed over and set the crew to cooking all day.

"If you were to remain here, what work would you rather do?" I asked her at that time.

"The work of feeding and sheltering the homeless poor," she replied. "Since coming to Chicago I have fed 50,000 hungry, homeless men, some of them professional tramps, others criminals and unfortunates, and only one man did not behave himself properly." And she smiled at this vindication of the wisdom of her plan for giving to all without question. "I will let none starve, even if I am imposed upon. Twenty out of every 100 I helped were tramps, but, if helped by

love, I believe they can be restored to society again."

The Danish countess has recently arrived in New York city, where she will preach her practical Christianity and repeat her good deeds during the cold months, returning to Denmark, probably, in the spring.

This woman is happy in her life of service. She tells her story with a frank, gay laugh, and, being assured of your sympathy with her work, takes you into her confidence and reveals the secret of her success. She is fully equipped in mind and heart. She sold her jewels, lands, home and laid aside her rank and ease to do this service, but the sign manual of heaven which the fishermen of Rugen and the outcasts of Chicago alike recognized was her unaffected womanhood consecrated by the love of Jesus.

The Dining Hour

BY EMILY TOLMAN

In that remarkable book, *Women and Economics*, the author, Charlotte Perkins Stetson, ridicules what she calls "dining-room devotion," and hints that in the happy time coming the custom of families and friends sitting down to eat together will become obsolete. "Eating," she tells us, "is an individual function. Cooking is a social function. Neither is in the faintest degree a family function." Instead of ennobling our eating and drinking by combining them with love, we have, she asserts, "degraded our love by combining it with eating and drinking."

In that blessed future when the complete emancipation of women from economic servitude shall have been attained, families will live in apartment houses, having many homes and a common kitchen, dining-room, day nursery and kindergarten, equipped with professional cooks, nurses and teachers. In suburban towns the same ideal conditions are to be reached by grouping adjacent houses and connecting them by a covered way with the common dining-room. Meals may be served in the private house, if desired; but Mrs. Stetson thinks that people will generally prefer keeping their homes free from both the preparation and the serving of food. It would be so much better to be at liberty to go to one's meals just when one felt inclined, alone or in company.

"Any housewife," she says, "knows the difficulty of getting the family together at meals. Why try? Then arises sentiment, and asserts that family affection, family unity, the very existence of the family depend on their eating together at meals," and she sarcastically remarks, "A family unity which is bound together with a tablecloth is of questionable value." She calls our attention to the undeniable fact that eating is a function we have in common with the brutes, and that they eat alone. "Man has made eating a social function, and has all these years been laboring under the false impression that by so doing he has elevated it." The elevation, Mrs. Stetson thinks, is difficult to prove; and she seriously questions the advantage of our social eating, either in families or larger groups.

It would seem that the author's experi-

ence must have been peculiarly unfortunate. Acknowledging that the tablecloth alone is a weak bond, whether it be of coarse linen or the finest damask, we had supposed that there existed in most families some natural sympathy and affection, some common interest that would draw them together. In the busy life of today it is not easy to find time to cultivate this affection, which is sure to weaken if not cultivated. At what hour of the day is there likely to be a more favorable opportunity than at the hour of dining? We have often thought it a wise provision of nature that the necessity of satisfying hunger should bring the scattered family together at least two or three times a day—the father from his business, the mother from her varied occupations, the children from their school or their play—all to sit around the common board.

The dining hour is in many families, and should be in all, one of the pleasantest of the day, not only because it affords opportunity for the gratification of a natural appetite, but because it is also a convenient occasion for social intercourse. While it may easily be made one of the most profitable hours as well, it will be anything but profitable or pleasant if it is chosen as the time for a family quarrel, or for disciplining the children, or for finding fault with the food or the cooking. Nothing should be allowed to interfere with the enjoyment of the occasion, since unpleasant emotions are liable to affect the digestive secretions unfavorably. "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife." Not strife alone, but all depressing subjects of conversation should be avoided. Rightly used, the time spent at the table may be of great educational value to the children of the family, and this object may be attained without formal and wearying instruction, which would be quite out of place.

We spend on an average from one to two hours daily at our meals. How to make the best use of this time is well worth our consideration. From a hygienic standpoint many people find it better to eat in company. Cheerful conversation, the amusing anecdote, the sparkling repartee, have more to do with a good digestion than we realize. An eminent physician says: "A solitary meal should be avoided if possible, for the mere presence of a companion, and still more occasional conversation, acts as a pleasant stimulus." If we have not ennobled our eating and drinking by combining them with love, at least we have improved our appetite and digestion by so doing. Love and good cheer may make the humblest fare a "feast of nectared sweets."

"We are going to lose our kitchens," says Mrs. Stetson, "as we have lost our laundries and bakeries. The cook stove will follow the loom and the wheel, the wool-carder and the shears." We do not seriously object to this, but pray spare the family dining-room!

From time immemorial eating together has been considered a sign of friendship. In the East it was once a sure pledge of protection. Our Lord made himself known to his disciples in the breaking of bread. Have we not sometimes felt that we knew our friends the better for breaking bread with them? Leave to the dog his solitary

bone, but let families and friends continue the time-honored custom of eating together.

Baby Foxes at Play

(FOR THE CHILDREN)

A bright new book of animal stories for children, by Rev. William J. Long of Stamford, Ct., entitled *Ways of Wood Folk*, contains this vivid description of the antics of fox cubs:

One of the most fascinating bits of animal study is to begin at the very beginning of fox education, i. e., to find a fox den, and go there some afternoon in early June and hide at a distance, where you can watch the entrance through your field-glass. Every afternoon the young foxes come out to play in the sunshine like so many kittens. Bright little bundles of yellow fur they seem, full of tricks and whims, with pointed faces that change only from exclamation to interrogation points and back again. For hours at a stretch they roll about and chase tails and pounce upon the quiet old mother with fierce little barks.

One climbs laboriously up the rock behind the den and sits on his tail, gravely surveying the great landscape, with a comical little air of importance, as if he owned it all. When called to come down he is afraid, and makes a great to-do about it. Another has been crouching for five minutes behind a tuft of grass watching, like a cat at a rat-hole, for some one to come by and be pounced upon. Another is worrying something on the ground, a cricket, perhaps, or a doddle-bug; and the fourth never ceases to worry the patient old mother till she moves away and lies down by herself in the shadow of a ground cedar.

As the afternoon wears away and long shadows come creeping up the hillside, the mother rises suddenly and goes back to the den. The little ones stop their play and gather about her. You strain your ears for the slightest sound, but hear nothing, yet there she is plainly talking to them and they are listening. She turns her head, and the cubs scamper into the den's mouth.

A moment she stands listening, looking, while just within the dark entrance you get glimpses of four pointed black noses and a cluster of bright little eyes, wide open for a last look. Then she trots away, planning her hunt, till she disappears down by the brook. When she is gone eyes and noses draw back. Only a dark, silent hole in the bank is left. You will not see them again—not unless you stay to watch by moonlight till mother fox comes back, with a fringe of field-mice hanging from her lips or a young turkey thrown across her shoulders.

The Secret of It

"Where does the clerk of the weather store
The days that are sunny and fair?"
"In your soul is a room with a shining door,
And all of those days are there."
"Where does the clerk of the weather keep
The days that are dreary and blue?"
"In a second room of your soul they sleep,
And you have the keys of the two."
"And why are my days so often, I pray,
Filled full of clouds and of gloom?"
"Because you forget, at the break of day,
And open the dreary room."
—Amos B. Wells, in *St. Nicholas*.

GRACE AT MEALS

A letter from one of our readers asks if we can suggest any collection of forms of grace to be said at meals. A few were published in an article on this subject in our issue of Dec. 13, 1894, but we know of no book or booklet in this line. It would be interesting, however, to make such a collection, and we should like to know how far a set form of blessing is used at the table among our readers—whether the "Quaker custom" is practiced by any and in what words grace is oftenest said in the various Christian households into which *The Congregationalist* enters. Will not some of the readers of *Mothers in Council* tell the custom in their homes?

EDUCATING WIVES

As a mother of both boys and girls, interested in all that tends to bring about the best results for both sexes, I have been wondering if the educational pendulum has not swung one way far enough. Fifty years ago, as soon as a girl had finished her "schooling," she turned her attention to things concerning the home. She improved her knowledge of cooking and sewing, prepared her linen and began to look forward to a home of her own.

How is it now? No girl must think of getting married—that may happen, but it is of secondary consideration. She must be ready to preside at club meetings, to lecture or to teach. Even before she leaves the grammar grade she must be on committees and belong to numerous societies. When she enters college so many duties of a social nature claim her that little time is left for the home, and the wonder is when she does her studying. Is it strange that health gives way and many young women sooner or later find their way to sanitariums or have nervous prostration?

Another thing—our boys find it a struggle to earn a livelihood, and if they delay marriage until they have a large income, they lose years of blessedness in a home of their own. And if they marry with small means they certainly need a wife who knows something of the laws of running a house. So while we are striving to shield our girls and prepare them for life, let us not forget the boys, and let us prepare the girls to be "helpmeets"; then we shall have fewer divorces and more happy homes.

S. B. G.

CHRISTMAS WITHOUT SANTA CLAUS

Are children losers who are not brought up on the Santa Claus myth? From our own experience we should say, "Decidedly no!" We have always tried to make Jesus a reality to our children, and that this can be done at a very early period in a child's life is evident from the fact that our baby, who has just passed her third birthday, looks upon Jesus as the Friend who loves her more than papa and mamma and whose delight it is to make little children happy. No more spontaneous is the kiss so often impressed upon mamma's cheek than is the kiss on the little hand which is immediately thrown "up to Jesus."

When the older children were preparing for the Christmas concert, and the baby was singing over after them, "Kismas is a holy time," I said, "Christmas is Jesus' birthday, and he always sends nice presents to the little children so that they may be very happy on his birthday." From that time on she was eagerly waiting for Jesus' birthday. When, Monday morning, the dining-room door was thrown open and the children saw the tree hung with little gifts, their delight knew no bounds, and every spark of joy and gratitude in those little hearts went straight up to the place where it belonged. A little later the baby was marching around shouting at the top of her voice, "Father, up in heaven, we thank thee" (a hymn with which they are familiar). Wondering if there could be in the baby mind any thought behind it, I said, "What do you thank him for?" "For the Kismas tree,

Mothers in Council

mamma. Jesus sends nice presents to the little children."

To the older children who have asked, "Who is Santa Claus, mamma?" I have said: "People sometimes play that Santa Claus gives out the presents. But we know where the presents come from, don't we?" S. B. G.

HELPING MOTHER TO BE GOOD

Mrs. Wilbur felt very unhappy, because she was often impatient with Jesse's carelessness. So, in one of the blessed little quiet times, which every mother should indulge herself alone with her child each day, she told him how sad it made her to grieve her Heavenly Father by giving way to her hasty temper, and asked if he would not help her by being more thoughtful.

It was a revelation to the boy that he might help mother spiritually. It gave him a new responsibility, and, after praying together over the matter, she felt they had both been strengthened by this confidence. O, mothers, let us improve these happy, fleeting days, having the closest companionship with our children, encouraging them to talk freely with us about the spiritual life.

O.

A DAUGHTER'S READING

I would offer a few suggestions to the inquirer concerning a desirable course of reading for a girl just leaving high school. I quite agree with M. L. D. that standard or classic works should form the main reading matter, but it is to the mother's reading with her daughter I would give the chief emphasis. In many of the best classic works there is more or less chaff to be waded through to secure the grain, and young people need to be guided as to which parts should be omitted or skimmed over and which to mark, learn and inwardly digest.

To require young people to give a review, either orally or in writing, of each book they read, bringing out its truths and teachings, would be of infinite value to them. To read less, but take more thought, is the need of the hour. The girls might tell stories or repeat choice extracts of poetry to the younger children while about light household duties. My own little girls beguile many a home task in this way, and I notice it is helping them to develop in thought, language and imagination.

The question of time from the mother's side may come in here, but it would seem as if the young girl fresh from high school, by taking hold and sharing the mother's home cares and duties, could give her time for recreation and a share in her daughter's intellectual pursuits.

A. L. G. M.

CHILD CONVERSION

I believe in the conversion of children. I believe that upon them—and likeliest upon them—the birth from above may fall. I believe that quickest of all the little child will adjust itself to this demand of the Lord Jesus for the new birth. More than that, I believe that so easily may a little child be molded, so facile is a little child to a rightly directing touch, that a child may even unconsciously meet this demand of the Lord Jesus and almost from earliest consciousness, yielding its childhood to Christ as Lord and Master, grow up in Christ. Rightly asks another, "What authority have you from the Scriptures to tell your child, or by any sign to show him, that you do not expect him truly to love and obey God until he has spent whole years in hatred and wrong?" Nay, seek to turn the child Godward at the earliest moment and so forestall and prevent the years of inundating wrong.—Wayland Hoyt.

It depends on mothers to bring up their children clean in life, clean in thought, their sons as well as their daughters; to inculcate courage in their daughters as well as in their sons.—Governor Roosevelt.

Closet and Altar

I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall not thirst.

Hast thou greeted the New Year with arrogant demands or selfish prayers? She will not be thus entreated: she smiles and passes on, giving only what God has appointed for thy portion in her days. Hast thou met her in a smiling spirit of content, because thy mind is fixed on God? Then she adds and cannot take away from the peace that crowns thy life.

We know, in the retirement of our own souls, that we are limited, weak and ignorant beings, whose knowledge and vision reach but a little way. How can peace come except through committing our way to the Divine Father, and losing our anxiety in prayer to him for the future, and grateful feeling for the past?—*Timothy Dwight.*

It is not only the solid life-need of bread that is provided at the feast which the Lord has made for us, but wine, the symbol of joy.—*Frances R. Havergal.*

Ah, come thou most beloved Guest,
My joy and delectation I am blest
With whose indwelling I am blest
Source of all consolation.

O keep thy banquet, Lord, with me,
A sinner poor and needy,
Since thou invit'st me graciously,
"Come, all things now are ready."

I open heart and soul to thee,
Lord Jesus, to receive thee;
For thee I long most ardently,
O may I never leave thee.

—*Moravian Hymn.*

The Lord's Supper is the sacrament of power derived from Jesus; the washing of the feet is the sacrament of service inspired by Jesus. You cannot separate the two sacraments. It is vain to partake of the body and blood of Christ unless they stir in one the works of Christ. No illusion is greater than to think one's self getting religion if it does not make one gird one's self to serve.—*F. G. Peabody.*

It is not a mere memorial service. It stands not merely pointing back to the past. It stands as a symbol and a witness of the divinest truth of Christianity—a living Christ in the hearts of living men.—*Lyman Abbott.*

O Thou most sweet and loving Lord, whom I now desire to receive with all devotion, thou knowest my infirmities and the necessities which I endure; in how many sins and evils I am involved; how often I am weighed down, tempted, disturbed and defiled. Unto thee I come for remedy. I entreat of thee consolation and support. Be thou favorable unto me, O merciful Jesus, sweet and gracious Lord, and grant to me, thy poor, needy creature, sometimes, at least in this holy communion, to feel if it be but a small portion of thy hearty love, that my faith may become more strong, my hope in thy goodness may be increased, and that charity once perfectly kindled within me, after the tasting of this heavenly manna, may never decay. Amen.

CLOSET AND ALTAR: A volume for family worship and private devotion. Compiled from the weekly CLOSET AND ALTAR Column. Published by The Congregationalist, one dollar, postpaid.

Tangles

1. CHARADE

The FIRST, from the Latin, is nothing, you'll find! The LAST is a copula, English in kind. Reversed, and the FIRST with their coffee some take;

The LAST appears twice in this line, I will stake! The whole—well, a line I will drop you—"Beware! For it surely would bite you if it were a bear!"

NILLOR.

2. ANAGRAM

[Two Words]

In Westphalia recently an ILL AFFAIR OF COMITY and extravagant ceremony was enacted which surpasses all red-tape proceedings of this country. A schoolboy's kite having become entangled in the wires of a certain electric alarm system, a policeman reported the accident to headquarters. An engineer was sent by the department to rescue the kite; at the same time the policeman was commended. The engineer reported to the Poleikommision that he had taken down the kite. The Poleikommision advised the School Board that they should order the Inspektors to send word to the different Principals of the schools requesting them to speak to their pupils and warn them against entangling their kites in the wires. This concatenation of orders was duly attended to. The Principals then reported to the Inspektors that the required lecture had been given the school children. The Inspektors in turn sent in reports, and finally all the reports were dispatched by the School Board to the Poleikommision, when the papers were catalogued and pigeon-holed—just four months after the boy's kite had become entangled in the wires.

F. L. S.

3. ENIGMA

I draw and pierce (as verb you mind),
I am a worm of certain kind,
In me a sort of screw you find.

Again I charge; the gentle blow
That a pert damsel gives her beau
Is what my name may plainly show.

And I am what shoemakers do
When they are making boot or shoe;
I am a piece of leather, too.

I seem an oddity, no doubt;
Call me if you will a spout,
And see me letting liquor out.

NELSONIAN.

4. A FARMER'S TANGLE

I bought three cows for \$30, sheep at \$1.75 each and geese at 33¢ each. There were eighteen geese to seven sheep, and the average price of all was \$1 each. How many geese were bought?

J. F. R.

ANSWERS

101. 1. Blazing star. 2. Mistletoe. 3. Slender blue flag. 4. Blue hearts. 5. Mock orange. 6. Long moss. 7. Rattle-box. 8. Skullcap. 9. Lady's mantle. 10. Indian pipe. 11. Painted cup. 12. Gold thread. 13. Huntsman's cup. 14. Tobacco. 15. Horehound. 16. Peppermint. 17. Liquorice. 18. Oranges. 19. Golden club. 20. Lady's slipper. 21. Cane. 22. Chess. 23. Dutchman's pipe. 24. Dragon's head. 25. Trumpets. 26. Nimble Will. 27. Supple Jack. 28. Oswego tea. 29. Poor man's weather glass. 30. Shepherd's purse. 31. Yellow rocket. 32. Yellow rattle. 33. Prince's feather. 34. Saint Andrew's cross.

102. Mud.

H. W. W., Boston, Mass., is credited with solution of 97; J. H. S., Auburndale, Mass., 102; H. T. E., Salem, Mass., 98, 99 partly; F. Black, Hampton, Ill., 97; Nillor, Middletown Springs, Vt., 98, 100.

Nillor has received this solution of 94 from Henry T. Field of Rutland, one of Vermont's leading business men:

The adverb "Ter" represents your FIRST, which will translate either three or thrice; and the LAST is easily rehearsed. If the "Key" be pitched at a mod'rate price. Put them both together and the theme broadens into tones of thankful cheer, And suggests a vision and a dream Of rich "Turkey" feasts now drawing near.

MELLIN'S FOOD CALENDARS.

Since December 20th we have been unable to fill our orders for the Mellin's Food calendar for 1900, as the entire edition is exhausted.

The great demand for this calendar has overwhelmed our calendar department, and in consequence our deliveries have not been as prompt as we had hoped.

To our friends who have not received an answer, we ask their kind indulgence and beg to say that the calendar will be sent as soon as possible to those whose orders were received previous to the above date—to those of later date, the money will be refunded at once.

MELLIN'S FOOD COMPANY,
Boston, Mass.

FALL AND WINTER

call for change of diet and change of clothing—more warming diet to impart more heat to the system, and warmer clothing to keep that heat in. Liebig Company's Extract is the most concentrated stimulative diet known, each pound contains the distinctive properties of forty pounds of beef; it provides the necessary stimulus to the system without any reaction.

Genuine only with

Liebig
this Blue Signature.

LIEBIG
COMPANY'S EXTRACT
OF BEEF



Bon Ami

is not a toilet soap, but it will clean and remove all stains from the hands. It contains no acid or alkali to redden or roughen the skin.

The Conversation Corner

MY DEAR CORNERERS: I have already wished you a *Merry Christmas*, and here goes a *Happy New Year* to you all. It is certainly a new one, as you will find out when you try to write its new figures at the top of your letters—see if you do not all “make a stake,” as a little visitor in my study says when he slips up behind me and thumps down a key on my typewriter! Whether the year will be a *happy* one or not, will depend mostly upon yourselves. *How?* Here are two hints. First: do every day, and every time, just what you are sure is *right*. Second: try to make *others happy*—children and the rest of the folks. Remember these simple rules, and I shall make a great “stake” if you do not find 1900 the *happiest* year you have ever had!

There are three other things about this new year. One, I believe, I asked you about some time ago, but nobody replied. If we should have occasion, as we sometimes do, to write the year in letters instead of figures, how should we do it? 1899 was MDCCCXCIX, but what stands for 1900? I have noticed two or three ways given in the newspapers—I would like to know which is correct. The one who gets it right, the first time, will be “the noblest Roman of them all”!

Is 1900 the first year of the new century? Some say it is, and I have seen an almanac labeled “Twentieth Century Almanac.” But I am sure that is the greatest “stake” of all. A man is not one hundred years old because he has finished his ninety-ninth year and begun on the next one. He must finish that year before he is a century old. The Christian era, as we reckon it, will not be nineteen hundred years old until it begins the year 1901. I do not quite remember the public comments on this matter in 1800, and there were no daily newspapers to record the discussion then, but when 1849 went out and 1850 came in, there was a great deal said about it in papers, in families and in debating societies, the result of which was that the second half-century did not start until 1851!

The third thing is—well, I think that belongs to the Old Folks’ column.

Now for our picture, which well fits the season—those smiling faces are full of *Merry Christmas* and *Happy New Year*! I cannot tell you much about it. It came to me without any letter or much information. I was told indeed the names and years, but I do not know the parents, nor their home, nor what the larger girl is looking at so happily, nor why the smaller one is hiding her roguish face behind the other’s back. One lady says they are sisters—another says they are not. So, remembering the nice letters we had about a similar picture (the “Three Children in a Basket”), a few years ago, I have decided to let the Corner children “guess” about this one. Of course, if any of them happen to *know* about it now, they would be counted out, but if they do not know, let them send their “thinks,” as to names, ages, what the one in front holds in her hand, what makes them so happy, and anything else they like. Their letters must be *short*, must have the name, age and address of the writer, and

must be mailed to me within one week after they receive this paper. For the best letter a suitable book will be given as a prize.

Here are two letters from two Hinsdales—Mass. and N. H.—both writers being of the same age. Both send old folks’ poems, but one adds this about himself:

Dear Mr. Martin: . . . I am eleven years old. I like to read the letters in the Conversation Corner. I go to the Grammar School, near the depot bridge; it is a long way, but grandpa carries me often. For my work I feed the cows, ten of them, and five horses besides my own colt, four years old (its name is Tricksey), nine sheep, sixty hens, and twenty-five young cattle. You see I am busy. For over four years I had to wear a cast and hobble about on a splint. I have been to Boston to see the doctor every six weeks until last October, and I am going down once more. I have been alone for two years, and I have a nice time too.

Hinsdale, N. H.

ROY T.

Why in the world did not that Roy boy let me know that he was in Boston? I



? ? ? ?

would have gone to the hospital, or wherever he was, and seen him. I am sure that I know where that boy lives, and that I used to know his great-grandfather there at the same farmhouse. Does not the farm run down to the winding, rumbling Ashuelot, so that the cattle can drink of its waters? Would not a city boy think that a big task to feed those one hundred and ten animals?

Here is a city boy; he has evidently got a new typewriter as well as a bicycle!

My Dear Mr. Martin: . . . I have a new bicycle. It is a Crescent. I have ridden 9 miles have you? I see the two Ralphs now Good-bye

Cambridge, Mass.

JOHN T.

Persevere, John, it is not as hard work to learn the typewriter as the bicycle, or perhaps as to take care of ten horses, etc. There is nothing like perseverance. A few minutes ago I looked out the window and saw a boy trying to get his arrow down from a tree. The stones and sticks which he threw did not dislodge it, and he tried to shin up the tree, but he could not quite do it. After trying twice, he was about to give up, when some one shouted to him, *Try, try again!* He did and succeeded. Ask the “Old Folks” for the verses in the old reading-book appropriate to that boy’s perseverance.

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

A NEW YEAR’S QUESTION

Can the Corner Scrap-Book explain the use of the rhyme in the following paragraph from Longfellow’s “Kavanaugh”?

“Mr. Churchill then asked, ‘What day of the week is the first of December? Let me see,

At Dover Dwells George Brown, Esquire,
Good Christopher Finch and Daniel Friar.

Thursday.’ ‘I could have told you that,’ said his wife, ‘by a shorter process than your old rhyme.’”

Taunton, Mass.

F. L. M.

This correspondent certainly does not really and truly belong to the “Old Folks,” or she would remember that couplet! It sounds very familiar to me, and I find it readily in my little old copy of Adams’s Arithmetic (published in 1827). “Mr. Churchill” misquoted it, however, for it should read *Carlos* Finch and *David* Friar. It is an ingenious arrangement, by which the twelve words represent the twelve months of the year, for the purpose of finding what day of the week answers to any given day of the month. The “Dominical letter” must first be known. I suppose even that will have to be explained to the young folks.

It was an ancient almanac custom to let the first seven letters of the alphabet stand for the first seven days of the year, that is, A for Jan. 1, B for Jan. 2, etc. The letter falling to Sunday was called the Dominical letter for that year, because it represented the Lord’s Day, or *dies Domini*, just as we say *Anno Domini* for “the year of our Lord.” That letter would stand for every Sunday of that year, the next year having a different one.

1900 begins on Monday, so the first Sunday would be the 7th, that is, G would be the Dominical letter. On what day will the 4th of July come this year? July is the seventh month. *Good* is the word for that month. G being the Dominical letter, July comes in on Sunday, and the 4th, three days after, would be, of course, on *Wednesday*, and that is sure to be the Cornerers’ fire-cracker day this year. A new Cornerer just writes me that her birthday will be March 10—what day of the week? D in Dwells answers to March; D is four days after G (i. e., Sunday), which would be Thursday. If March 1 is Thursday, March 10 will be Saturday, and Ruth can have a full holiday to celebrate in!

Mrs. Churchill’s idea of “a shorter process than your old rhyme” sounds very sensible, but we must remember that we live in the time of daily papers and calendars (O dear, they have begun to arrive!), whereas our ancestors depended on the almanac or such artificial methods. Old Folks know what a family institution “*Old Robert-B.*” was, hung up over the fireplace!

HOW TO FIND MAY

Can some one through the Corner Scrap-book give the song in full in which these lines occur?

Don’t be sorrowful, darling,

For taking the year together, my dear,
You can always find the May.

Waltham, Mass.

M. T. A.

I do not know the lines, but surely there ought to be a helpful moral in them, suggesting the secret for finding the brightness of May even in the dreary darkness of December. Perhaps it is a “Dominical” secret, connecting us with the Lord Jesus himself, who said, “*My peace I leave with you.*” I have just heard of the happy death of Dwight Moody. He was always happy in his life—and he knew “the secret of the Lord.”

L. M. M.

The Perfect Boy*

By Rev. A. E. Dunning

"The child is father of the man," is a well-known proverb. But of the years which molded the character of Jesus we have no record except a single incident which occurred when he was twelve years old, and two brief sentences besides. Yet what the man says and does and is shows what the boy was. Often, in the recorded sayings of Jesus, we come upon allusions and forms of speech which must have been connected with memories of his boyhood. We see in them how his affections had developed, his mind expanded, how his opinions had been adopted and his purposes formed. In the Acts and Epistles are many incidental testimonies to his character by those who had lived with him. There is still a wealth of knowledge to be discovered concerning the early life of the Son of Man; and the increasing interest in child life, the careful analysis of the unfolding mind of youth, is sure to lead to a clearer understanding of the boy Jesus. We may gather what is known of his boyhood under these heads:

1. His home. His parents seem to have intended, when they came back from Egypt, to live in Judea; but a dream of Joseph decided them to go back to Nazareth, and that became the home of his boyhood. His mother was a woman of noble character. To the last hour of his life she clung to him with tenderest affection, and he returned her love with passionate devotion. We need not fear that we shall overestimate the Son's debt to his mother. Her kind and practical interest in her friends is shown in the part she took in the wedding at Cana. Since she was sometimes over-anxious about her oldest son after he had entered into public life [read Mark 3: 20-35], we may infer that she watched his childhood with much solicitude.

Mary taught Jesus to call Joseph his father [Luke 2: 48], and the son regarded him with filial reverence. Joseph was a good man, and a just one. He was a brave lover, loyal to his bride when her neighbors regarded her with suspicion. He knew that he was of royal descent, and he lived as became a son of David. He was able and self-denying, guarding his wife and child successfully against even the plot of his king. It was much to Jesus that he had a manly father. He worked with him, learned his father's trade, and no doubt remembered wise counsels from his father's lips.

Other children came in succession, at least six, to join the first born. The oldest brother felt that they were not always just to him [Mark 6: 4], and when he was grown up they did not believe for a time in his claim to be the Messiah; but two of them, at any rate, became prominent as his disciples, and are among the writers of the New Testament. The home life of Jesus was simple and natural, and he was subject in it to the same laws and customs as the other children.

2. His education. His mother was a devout woman, going up to the great feasts because she loved to worship with her people, even when her presence was not required. She was of a poetic temperament, well versed in the history of her nation. She and Joseph taught the young lad the law from the Scriptures. They took him regularly to public worship. He was so apt a pupil that he astonished the rabbis by his questions and answers, when he made his first appearance in the temple school. As a young man it was his custom to read and explain the Scriptures in the village synagogue. He was taught habits of prayer which were often noted in his after life. He grew in wisdom as steadily as he grew in stature.

3. His out-of-door life. Jesus was fortunate in living among the hills. From the summit

behind his father's house is one of the finest and most varied views in the world. He was fond of animals. He knew where the foxes had their lairs and the birds their nests. An allusion to a house dog so touched him that he did a wonderful deed of kindness to a mother whom he had seemed disposed to turn away. He learned to tell the signs of the weather and he delighted in flowers. The growth of plants from seeds interested him. On every side were scenes renowned in the history of his people, which were deeply imprinted on his mind, so that Scribes and Pharisees wondered how he could be so well informed when he had never attended any great school of learning.

4. His neighbors. Though he never went a hundred miles from his home, except in his infancy, he was a keen student of human nature. He knew what was in man. As a boy he learned the customs of society and often took them as illustrations when he came to be a public teacher, as when he reminded his host, Simon, of the omission of courtesies to his guest. He learned the methods of business and referred to them in such parables as those of the talents, the pounds and the unjust steward. He became acquainted with the administration of government, as he showed by the way in which he spoke of collecting taxes. He heard and remembered the news of current events which was brought up to Nazareth, such as the accident of the falling of the tower of Siloam and the killing of Galileans in the temple by Pilate's soldiers. He kept in memory also quaint sayings current among his fellow-carpenters, such as the comparison of the mote and the beam and the green wood and the dry. He grew in popularity with his neighbors as he passed on from youth to manhood, but they did not regard him as essentially different from other young men, and were surprised when he came back to them with the claim that he was the Messiah.

5. His patriotism. Religion, now as then, is more closely connected with the life of the people of Eastern than of Western nations. Jesus went up to Jerusalem, as a boy, to attend the feast, not only as a religious, but a patriotic, duty. He knew the law which Moses had taught, obedience to which was necessary to Jewish prosperity. He knew the religious opinions of neighboring peoples, like the Samaritans and the Greeks. He breathed patriotism in the air of the Galilean hills. The same spirit which moved him in his early manhood to put aside his carpenter's tools and go down to the Jordan to hear the famous preacher proclaim deliverance for his nation was the spirit which moved him to audible sobs as he looked down on Jerusalem a few days before his death and declared that the day of her opportunity had passed. No man ever had a more passionate love for his country than Jesus.

Thus this flawless boy, vigorous in body, pure in mind, holy in spirit, grew in wisdom, increased in stature, advanced in popularity among the people with whom he lived and grew in favor with God. His soul opened toward his Father as naturally as his body

increased in size and his mind gained in strength and knowledge. He is the ideal youth. He calls boys and girls to follow in his steps and develop all that is worthy in them for a manhood and womanhood fit for their mission in this world as children of God.

The statements made in this article may all be verified by a study of the sayings of Jesus and the records of him in the gospels. By studying them the teacher may form in his mind the idea of a perfect boy to present to youths who seek to live nobly. The chapter in Gilbert's Student Life of Jesus on The Education of Jesus will aid the teacher in his study of passages in the gospels, while the same subject in Fairbairn's Studies in the Life of Christ will help him to describe effectively the personality of Jesus.

The Church Prayer Meeting

Jan. 7-13. Week of Prayer Topics.

[For prayer meeting editorial see page 7.]

The sons of God, like the Son, must become incarnate if the world is to be saved. We must take upon us to deliver man, after our poor measure, by despising no condition of service to which we may be called to stoop. We must clothe ourselves with the limitations, needs and sorrows of this sad world; and the more so in view of the increasing strife among different classes of the community, and the crying needs of the perishing.—F. B. Meyer.

Reduced Prices on Suits and Cloaks



WE have on hand several hundred pieces of fine Winter Suitings and Cloakings which must be disposed of this month in order to make room for Spring goods. You can now secure a fashionable garment at a reduction of one-third from former prices. Order from this Reduced Price Sale as freely as you wish; send back anything you don't like, and we will refund your money.

One-third has been cut off the price of every suit and cloak in our line, but the quality of materials and workmanship is right up to our usual standard—just as good as if you paid double the money.

Tailor-made Suits, former price \$5; reduced to \$3.34
\$10 Suits reduced to \$6.67. \$15 Suits reduced to \$10
\$20 Suits reduced to \$13.34

Winter Jackets, former price \$5; reduced to \$3.34
\$9 Jackets reduced to \$6. \$12 Jackets reduced to \$8
\$15 Jackets reduced to \$10

Separate Skirts, former price \$4; reduced to \$2.67
\$6 Skirts reduced to \$4. \$8 Skirts reduced to \$5.34
\$12 Skirts reduced to \$8

Reduced prices on Capes, Newmarkets, Rainy Day Suits and Skirts, Bicycle Suits, Silk Skirts, etc.

We are also closing out a few sample garments which were made up for exhibition in our salesroom at one-half their regular prices. We tell you about hundreds of reduced price garments in our Winter Catalogue and Bargain List, which will be sent Free, together with samples of the materials, to any lady who wishes them. Write today for Catalogue, Samples and Bargain List; don't delay—the choicest goods will be sold first.

THE NATIONAL CLOAK COMPANY,
119 & 121 W. 23d St., New York City.



FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF

LEA & PERRINS' SAUCE

THE ORIGINAL AND GENUINE WORCESTERSHIRE.

Beware of manufacturers who attempt to sell a worthless imitation. SEE SIGNATURE. JOHN DUNCAN'S SONS, AGTS, NEW YORK.

* The Sunday School Lesson for Jan. 14. Matt. 2: 19-23; Luke 2: 39-52. International Lesson. The Child Jesus Visits Jerusalem.

LITERATURE

BOOK REVIEWS

BRITON AND BOER

The *North American Review* recently printed a series of articles—by Rt. Hon. James Bryce, Sidney Brooks, an unnamed Diplomat, Dr. Engelenburg, editor of the *Pretoria Volksstem*, Dr. Karl Blind, Andrew Carnegie, Francis Charnes, formerly editor of the *Revue de Deux Mondes*, D. C. Boulger and Max Nordau—on the issues involved in the present South African struggle. It now appears as a volume. It enables one to form the clearest conception of the real inwardness of the conflict that any publication which we have seen has furnished. There is some contradiction as to facts, but upon most of the vital matters there is general agreement, although opposite conclusions are reached. Mr. Bryce, the Diplomat, Dr. Engelenburg, Karl Blind and Mr. Carnegie substantially support the Boers, Mr. Brooks the British, and Messrs. Charnes, Boulger and Nordau discuss general and collateral themes, such as a possible continental alliance against England.

The historical light afforded is highly valuable. Up to 1885 the Transvaal region appeared so undesirable to England that she took little interest in it and signed her second treaty with the Boers, in 1884, without suspecting that she ever would have any real concern with it. This treaty superseded one signed in 1881, which left the Transvaal Republic independent excepting that it agreed to make no treaties, save with the Orange Free State, its neighbor, without the approval of the Queen. But this exception annoyed the Boers, and in the treaty of 1884 the provision was canceled, and afterwards England was represented at Pretoria not by a resident, who is sent only to a vassal country, but by a diplomatic agent. But in 1885 gold was discovered in the Transvaal, and at once miners, traders and others swarmed into the country, the importance and value of which speedily became appreciated. The Boers did not welcome them and tried to check their increase and power. They became restless and complained of injustice, and the famous Jameson Raid in 1895 was intended to aid them in overthrowing the Boer government and establishing British authority. The scheme failed, but ever since each side has foreseen war and prepared for it.

The British grievances are these. The Outlanders—i. e., the non-Boer population which is chiefly, although not wholly, British—now outnumber the Boers more than two to one. They have become owners of half the land. They contribute nineteen-twentieths of the public revenue. They by birth are citizens of enlightened countries and are used to self-government. They are not willing to have less liberty than usually would be permitted them elsewhere. They refuse to be ruled longer by men representing the civilization of the seventeenth instead of the nineteenth century. They must live in the Transvaal two years and then take its oath of allegiance in order to have a vote at all, and then they only can vote for members of the Second Volksraad, or legislature, which has no power and all the action of which is reversible by the First Volksraad. It is necessary to reside fourteen years and take the oath, as well as to be forty years old, in order to be admitted to full suffrage, and even then this is not one's conceded right and may be refused.

Moreover, the Outlanders are taxed excessively, and are "without police, without sanitation, without schools, without justice, without freedom of the press, without liberty of association." The English tongue in education above the third standard is prohibited although it is the speech in general use. Furthermore, enormously high tariffs hamper them in all their business. It is not to be inferred from this summary that all Boers are as benighted as it seems to indicate. Some are

but many are quite the opposite. The Boers have chosen deliberately to go without modern advantages for the most part in order to "freeze out" the immigrants. But the desire for gold and diamonds retains the Outlanders and they point to the facts just enumerated in justification of their restlessness. Their complaints to the British Government led it to try to persuade the Boer authorities to mitigate the situation, and some concessions were offered. But in the negotiations the English resumed their earlier attitude of a sovereign dealing with a vassal state, and the negotiations failed. Then the British increased their military force in South Africa largely and established bodies of troops near the Boer frontier. The Boers demanded their withdrawal. The British refused the demand and the present war resulted.

The argument of the Boers is this. They claim that the country is theirs as truly, by conquest and settlement, as Cape Colony is English. Being theirs, they have the right to live and govern themselves therein as they choose. If all be true which the Outlanders allege in the way of grievance, it is equally true that the Boers did not want them to go there, do not want them to stay there, and, if they cannot put up with the kind of life they have found there, will rejoice to see them depart forever. When the Outlanders went to the Transvaal they knew what to expect. The restrictions placed by the Boers upon the suffrage are necessary to their own protection. The frankly avowed object of the Outlanders is to overthrow the Boer supremacy and revolutionize society according to their own desires. That is why they are so eager to become voters. It is why, having failed to secure the suffrage, they have rebelled and sought, at last successfully, to embroil the Boers in a war with England. That the suzerainty of the British crown was accepted by both sides as having been abolished the Boers claim to be proved by the cancellation in the treaty of 1884 of the clauses in that of 1881 asserting it, by the substitution of a diplomatic agent for a resident, and by the repeated neglect of England since then to assert it, when it was expected of her to assert it if she continued to claim it. The Boers also urge that their ultimatum to England is justified by the fact that, as a military authority, himself English, declared, "for the Transvaal to allow these masses of soldiers to press closer daily would be military insanity." Had not the Boers brought matters to a crisis, when they realized that England was bent on war if they would not yield, they would have lost what they supposed to be the only military advantage which they possessed. The case of the Outlanders is not parallel with that of the American colonists in 1775 because it is not their own government which taxes them without allowing them the representation which they desire. They can go back to England and have it.

The volume makes plain the fact that the determining cause of the war was the question, not whether the Boers would or would not recognize the suzerainty of England, but whether or not they would modify the severity of the restrictions placed upon the Outlanders in respect to suffrage. England's real motive is to maintain herself as the paramount power in South Africa at all hazards. That of the Boers is to avoid being forced to surrender their country to outsiders under the forms of law. We commend the volume to our readers for their own study. [Harper & Bros. \$1.25.]

RELIGIOUS

It is a choice piece of work which Mrs. Helen B. Merriman has done in her book, *Religio Pictoris* (Houghton, Mifflin & Co. \$1.50). The world of artists is especially addressed, but all earnest thinkers will find many of their own reflections and inquiries expressed and weighed in these pages. The vital connection between personality and wholeness, the fact that all wholes of man's making are expres-

sions of his personality, that man in his mere individual existence is the highest personal expression of the whole, is one of the most vital teachings of the author, and the whole drift of her argument—for it is an argument as well as an interpretation of life and truth—is to point men to the deeper, profounder meaning of life, to God as the only satisfactory object of human allegiance, to a better understanding of the divine character and to a more vivid recognition of the beauty and value of art in uniting religion and common life. Mrs. Merriman is no ordinary thinker, but, although she walks easily on the higher levels of reflection and suggestion, she makes her meaning perfectly plain to the reader. The volume is one to be read and reread, and its influence will be uplifting.

Seven addresses by Pres. H. M. Booth of Auburn Theological Seminary are gathered in a little book, *The Man and His Message* [F. H. Revell Co. 75 cents]. It takes its title from the first paper, which is his inaugural address upon his induction into the office of president and professor of practical theology at Auburn in 1893. The others are addresses to successive graduating classes of the seminary. They illustrate a strikingly keen and effective style, and are packed with wisdom and rich in the spirit of devout consecration and service.

The Divine Origin of the Bible [F. H. Revell Co. 50 cents] is by R. A. Torrey and it is a simple and orderly argument, forcible and practical throughout and likely to do good. —The illustrations are dramatic, and now and then almost, if not quite, ludicrous in *The True Life of Christ* (Churcho Press), in which somebody has narrated the life of our Lord in the words of the gospel. There is value and beauty in such a chronicle of the divine life on earth, and this is fairly well done. The illustrations and maps add to its effectiveness in spite of the crudity of some of the designs. Many people will enjoy it we do not doubt.

Mr. J. M. Dana has made a collection of utterances bearing upon the general subject of religion, the church, etc., which he has gathered in a book called *The Wider View, A Search for Truth* [G. P. Putnam's Sons. \$1.50]. He desires to exhibit in this manner the importance of religious toleration and the progress which has been made by many reading minds in its direction. His collection is as miscellaneous as it is comprehensive, but it is full of interest, is well arranged and is likely to promote the cause which he has at heart.

—*Sacred Songs, No. 2* [Bigelow & Main Co. 30 cents], by Messrs. Sankey, McGranahan and Stebbins, and *Bible Lesson Songs for Junior Societies* [Pilgrim Press. 30 cents], by Bertha F. Vella and R. B. Towner, are two little song-books of good quality.

STORIES

From Messrs. McClurg & Co. comes *The Dear Irish Girl* [\$1.50], by Katherine Tynan, a picture of an awkward and uncultivated little lass developing into rare beauty of person and character, and finally winning her lover after a series of not unnatural, although trying, delays and disappointments. The special charm of the book is its portrayal of Irish character and life among the better classes. —It is a psychological novel largely which Martha A. Kellogg has entitled *Leo Dayne* [J. H. West Co.]. It is a study of life and experience among working people and it is depressing. The religious experience of the heroine is pitiful, although cheering at the last, and the uneven course of her love affair is another shadow over her life. Too much is made of the baneful influence of the suspicion of which she is the subject. It is not likely that in real life and in such a community such a woman as she would be long incommenced by so baseless and obviously absurd a suggestion. There is real power in the book, but it is crude and often goes to waste.

Archibald McGinnis [Funk & Wagnalls Co. \$1.25] is an old story by Julian Hawthorne republished. One of its most interesting features is a chapter of afterthoughts

supplied as a preface by the author and suggesting some of the changes which have taken place in the twenty-one years since the book was first written.—Messrs. Little, Brown & Co. are issuing a new library edition of Edward Everett Hale's works. It is being revised by the author himself and some new material will be added. The story which he wrote as long ago as 1876, *Philip Nolan's Friends* [\$1.50], leads off in the series. It is a pleasant reminder that the other volumes from Dr. Hale's pen, all of which are so deservedly well known, are soon to follow. It is handsomely printed and bound and will continue a popular present.—The plot of *The Watchers* [E. A. Stokes & Co. \$1.25], by A. E. W. Mason, is unusual and the style is spirited. It is a story of love and the unraveling of a crime in southwestern England and is decidedly entertaining.

A Confident Tomorrow [Harper & Bros. \$1.50] is Prof. Brander Matthews's latest story. It is a novel of New York modern society, the personages being chiefly literary and artistic people, and it is a skillful character study and decidedly entertaining.—*The House of the Wizard* [A. C. McClurg & Co. \$1.25], by M. I. Taylor, takes us back to England in the middle of the sixteenth century, and is a tale based upon the political and religious controversies of that time, in which a love story of tenderness and beauty is a leading element.

The Queen's Twin and Other Stories [Houghton, Mifflin & Co. \$1.25] is a collection of eight of Sarah Orne Jewett's delightful sketches, in which her genuine genius exhibits itself at its best and the reader follows her lead from page to page with the most intense enjoyment. There is no more faithful or skillful interpreter of certain types of the New England thought and life of the last thirty years than Miss Jewett.—Another collection containing three short sketches is *The Monster and Other Stories* [Harper & Bros. \$1.25], by Stephen Crane. The author makes use of ordinary possibilities to construct unusual situations and he describes them with a virile force and a keen perception of human feeling which are rare. They exhibit exceptional ability in more than one way.

JUVENILE

Kenneth Grahame is the author of *The Golden Age* [John Lane. \$2.50], and Maxfield Parrish has supplied its illustrations. It is a book about boys and girls, which other boys and girls will relish highly. The readers themselves scarcely can be more real than the children pictured in these pages. And the author's delicate and quick perception of those trifles, as we call them, which make up so much of our life, such as the sights, sounds and odors of the fields, and the little details of childish actions, render the pages more than interesting even to adult readers. It is the spirit of childhood caught and reproduced with rare success which pervades his work. There is plenty of variety and fun in the book, and Mr. Parrish's admirable illustrations intensify its charm. It is tastefully bound and sold in a box.—The Doubleday & McClure Co. have brought out afresh Rudyard Kipling's *The Brushwood Boy* [\$1.50]. It is illustrated by Orson Lowell. It is somewhat different from much of the author's work, yet characteristic and exceedingly entertaining.

Gelett Burgess, with whose quaint and daring fancy the public is now familiar, has given it reins in a series of short stories entitled *The Lively City o' Ligg* [F. A. Stokes Co. \$1.50]. It contains modern fairy tales, that is, fairy tales which deal with such modern elements as fire engines, elevators, hansom cabs, electric cars, etc. It is droll enough, and in text and pictures, the latter of which are unusually amusing, it will give great pleasure.—*Jack of All Trades* [John Lane. \$1.25] contains comic poetry by J. J. Bell, with grotesque illustrations by Charles Robinson. Both poetry and pictures are inten-

tional extravaganzas, and in their way are well done.

It is a capital addition to the rapidly growing library of adventure which James Barnes has written and called *Drake and His Yeomen* [Macmillan Co. \$2.00]. The story purports to be that of a companion and friend of Sir Francis Drake during some of his most picturesque and perilous voyages and battles in the West Indies and in Spain itself, and the author has never done better work. His pages deal truly with stratagem, battle and murder, but the spirit is manly and wholesome throughout.—*Ready Made Romance* [Macmillan Co. \$1.75], by A. R. Hope, contains nine sketches, reminiscences of youthful adventure, but it misses the desired mark. It does not wholly lack flavor, but it does not possess conspicuous interest. The author, instead of telling his stories in his own person, or through the utterances of successive heroes, seems to be condensing in each case a long and probably spirited narrative. The material is excellent but it is misused. The author does not know how to render it effective.

Master Martin [G. W. Jacobs & Co. 50 cents] is another book by that prolific author, Mrs. Emma Marshall. Like all that she writes, it deals pleasantly with fairly interesting people in natural and simple conditions and points a wholesome moral without preaching. It is likely to be popular and helpful among the young.—*Roses* [75 cent.], by Amy Le Feuvre, comes from W. B. Ketchum, is a story for the younger boys and girls and is bright, wholesome and helpful.

MISCELLANEOUS

Mr. William Archer's observations and reflections in *America Today* [Charles Scribner's Sons. \$1.25] are worth reading. An Englishman who is not insular, but cosmopolitan, a sympathizer with the spirit and conditions of American life in many respects, a keen critic of English institutions as well as of others, and a master of an easy and natural style of expression, his book is one of the best studies of our institutions and life which have lately appeared. The American no longer cares very much what his English cousin thinks of him, and is by no means disturbed at the unfavorable comment which Englishmen sometimes make, even if quite aware of their occasional justice, but all thoughtful readers will appreciate not only the excellent spirit in which this book is written, but also its substantial fairness, and will be thoroughly interested in its successive chapters. Its contents appeared in the *Pall Mall Gazette* and *Magazine* originally, and some of them in the *New York Times*. Mr. Archer has a keen eye for our peculiarities, and the second part of his book, which contains his reflections, is wholesome reading for all who are interested in the reformation of social and political conditions.

Dr. Griffith's latest book is *The American in Holland* [Houghton, Mifflin & Co. \$1.50]. It describes rambles at various times through the different provinces of Holland and embodies the observations of a peculiarly shrewd, sympathetic and stimulating traveler. The last chapter or two contain his account of his experiences at the coronation of the present Dutch queen. The characteristics of the different provinces are brought out and the book abounds in information without ever being tedious. The personal and historical elements are excellently blended and the book is one of the most successful publications of its kind of which we are aware. All who purpose visiting Holland should read it carefully.

A new volume of the Temple Classics is the *Laxdæla Saga* [Macmillan Co. 50 cents], translated from the Icelandic, by Muriel A. C. Press. It must be unfamiliar to most readers outside of Iceland, with the possible exception of special students of language, and it is an interesting example of Icelandic literature, thought and utterance.

What a Young Husband Ought to Know [Vir Publishing Co. \$1.00], by R. v. Dr. Sylvanus Stall, one of the Self and Sex series, discusses the marriage relation and kindred topics with reference to its physical as well as its moral aspects, with considerable fullness and with judicious frankness. It is adapted to do wide and permanent good.—*From Girlhood to Motherhood* [F. H. Revell Co. 50 cent.], by Mary L. Dickinson, is a more general treatise for girls, full of good advice about habits, dress, companions, education, etc., and with a closing chapter about motherhood. This, too, is thoroughly commendable.

NOTES

—The Macmillans are preparing a uniform edition of James Lane Allen's works.

—R. v. C. M. Sheldon's book, *In His Steps*, has been dramatized and already has been performed at one of the London theaters.

—When Mr. Crawford's new book, *Via Crucis*, had been published only about four weeks it had reached its thirty-fifth thousand, and Paul Leicester Ford's *Jarvis Meredith*, which first came out in two magazines simultaneously as a serial, has reached in two months its one hundred and twenty-third thousand.

—The *Publishers' Weekly* points out that the great popularity of writers like Mrs. Humphry Ward, Marie Corelli, Anthony Hope and even Rudyard Kipling is trifling, as indicated by the sales of their books, when compared with that of the late Mr. Spurgeon. His sermons continue in steady, undiminished demand from all parts of the world. The firm of Passmore & Albaster, in Paternoster Row, in London, publishes nothing but Spurgeon's works, and has lived and flourished for more than forty years on the demand for them. It sells twenty thousand copies of them a week. The career of the firm is unique in the history of the publishing trade.

BOOKS OF THE WEEK

- Houghton, Mifflin & Co. Boston.*
LETTERS TO WASHINGTON, VOL. II., 1756-1758. Edited by S. M. Hamilton. pp. 410. \$5.00.
THE BOOK OF LEGENDS. By Horace E. Scudder. pp. 64. 50 cents.
Little, Brown & Co. Boston.
HISTORIC MANSIONS AND HIGHWAYS AROUND BOSTON. By S. A. Drake. pp. 441. \$2.50.
Ginn & Co. Boston.
FRIENDS AND HELPERS. Compiled by S. J. Eddy. pp. 231. 70 cents.
Andover Press. Andover.
THE DESERTED FARM HOUSE AND OTHER POEMS. By Varium Lincoln. pp. 108. \$1.00.
Rev. M. O. Patton. Newburyport.
FRAGMENTS OF VERSE. By M. O. Patton. pp. 52.
C. W. Barden. Syracuse.
TALKS TOLD OUT OF SCHOOL. By E. S. Ellis. pp. 240. \$1.00.
James A. O'Connor. New York.
THE CONVERTED CATHOLIC. Vol. XVI. pp. 380. \$1.00.
A. C. McClurg & Co. Chicago.
MOMENTS WITH ART. pp. 199. \$1.00.
Evangelical Pub. Co. Chicago.
BEST HYMNS, No. 2. Compiled by Rev. H. F. Sayles. 25 cents.
Hicks-Judd Co. San Francisco.
CAMPAIGNING IN THE PHILIPPINES. By K. I. Faust and Peter MacQueen. pp. 314.
James Clarke & Co. London.
RITUALISM ABANDONED. By Kathleen Ireton. pp. 375.

PAPER COVERS

- Trustees of Tufts College.*
THE GROWTH OF SATOR RESARTUS. By D. L. Mauleby. pp. 49.
Office of the Mayor. Boston.
REPORT OF THE ADVISORY COMMITTEE ON THE PENAL ASPECTS OF DRUNKENNESS. pp. 55.
Cassell & Co. New York.
KING LEAR. By William Shakespeare. pp. 192. 10 cents.
H. E. Wattle & Co. Lebanon, N. H.
SERMON AT THE DEDICATION OF THE CONGREGATIONAL CHURCH, MERIDEN, N. H. By Rev. C. H. Richards. D. D. pp. 34.

MAGAZINES

- December. FORTNIGHTLY.
January. INTERNATIONAL MONTHLY.—BIBLIOTHECA SACRA.—SCRIBNER'S.—COSMOPOLITAN.—MISSIONARY REVIEW.—FORUM.—RECORD OF CHRISTIAN WORK.—FRANK LESLIE'S.

London as the Year Closes

By Our English Editor

As I write these islands are hidden under a covering of frozen snow and the air is thick with fog. The weather is distinctly seasonable, and we like it; we catch at least a suggestion of that old world picturesqueness and charm that are perhaps seen more in the literature and art associated with Christmastide than in reality. There is in the atmosphere a stillness and gloom that correspond to the suspense and partial depression of the national mind. Does this dull, lifeless calm presage a crisis in British history? Is the course of our imperial development to be arrested? The news of General Gatacre's disaster at Stormberg and of General Methuen's setback at Magersfontein are now a few days old, the news of General Buller's check is just announced and our minds are at this moment much exercised as to the ultimate cause and full significance of the reverses we have sustained in South Africa despite the magnificent heroism of our troops. Already it is clear that there have been serious faults in high places and a great deal too much red tape. But we are a patient, persevering people; we are quietly confident that, notwithstanding blunders and delays, in the end we shall be victorious in a war which when all is said and done was forced upon us. Our outlook may be momentarily darkened, as the surface of our land is now temporarily obscured, but ere long the sun will shine, the snow will melt, the mists disperse, our enemies will be scattered and Britannia will wield the scepter of justice, equity and peace in the regions now given over to bloodshed.

Never was a people more unanimous than is the British nation at this time on the broad issues of the war. At first not a few of us had considerable sympathy with the Boers; we regarded them as a people brave, pious and at worst misled by the machinations of a handful of gold seekers, or the impetuosity of a few ambitious, would-be empire builders as to the actual line of British policy. But many things have occurred to modify this sentiment and estimate, whilst letters sent home from the heart of the Transvaal and Free State by unprejudiced British missionaries have thrown a flood of light upon the Boer character and methods. We still recognize that they can fight stubbornly on occasion, but their repeated violation of the rules of honorable warfare, especially in relation to the white flag and the red cross, and their many tricky, sneaky devices have filled us with disgust. The fact that for many years, long anterior to the Jameson raid, indeed ever since Majuba, they have been steadily, secretly and heavily arming, coupled with the avowed ambition of certain of their leaders to drive the British in South Africa into the sea, has come as an amazing revelation to most people in this country, and satisfied them that sooner or later, on one ground or another, war was inevitable. What is even more amazing is that our rulers and governors should not have accepted, however reluctantly, the logic of facts, and have made some measure of preparation for the impending conflict, instead of allowing us, as we have been, to be taken unawares. Although few people have taken the trouble to master all the minutiae of the correspondence and negotiations between the British and Boer governments, the opinion is pretty general that Mr. Chamberlain adopted the wrong tone as the mouthpiece of a cabinet which was not prepared for the grim arbitrament of war. Mr. F. C. Gould, in one of his inimitable *Westminster Gazette* cartoons, hit the situation off to a nicety when he represented the colonial secretary as having bluffed before he held the cards. The feeling of Liberals was shown this week at a meeting of the National Liberal Federation, when the official resolution—

that while the government now has no option but to vigorously prosecute the war, the Liberal party reserved the right of criticism—was successfully met by an amendment declaring that by wise statesmanship the war could and ought to have been avoided.

But at this moment the nation is in no mood for recrimination; it is impatient of all criticism of the policy or proceedings that led up to the war. The one thing upon which we are agreed is that the struggle must be waged to the end, and that until they have proved themselves unworthy of confidence the men at the helm must be trusted and supported. As Dr. Parker puts it: when a house is on fire the first thing to do is to extinguish it; afterwards we may inquire who is responsible for the conflagration. Hence Mr. Stead and a few others who go about the country denouncing our responsible statesmen and agents as monsters of iniquity, and holding up the Boers as patterns of everything that is noble, meet with scant sympathy and excite a great deal of furious anger. The fact that Mr. H. W. Massingham, the brilliant editor of the *Daily Chronicle*, and some of his colleagues, and Mr. W. M. Crook, editor of the *Echo*, were compelled to relinquish their positions because they filled their columns with criticisms of British policy is a significant indication of the strength of public feeling. Their high-minded action in resigning their positions, rather than change their tone, is as much admired as their policy is condemned. Mr. Massingham and his friends, by the way, are forming plans for the starting after the war of a new morning newspaper, which shall be independent, progressive and literary, and he has been promised considerable financial support. In any event there will shortly be one or two additions to our daily journals. Messrs. Pearson are on the eve of bringing out a rival to Messrs. Harmsworth's phenomenally successful *Daily Mail*. During the two or three years of its existence this wonderful halfpenny morning journal has in circulation and enterprise shot a long way ahead of all its contemporaries. It now easily sells well over 1,000,000 copies daily, and is one of the papers that help to make history. It is not without significance that the paper which has the largest circulation of all British journals is enthusiastically imperialistic, and to this policy and ideal subordinates questions of party expediency.

Ecclesiastical Warfare

There is a lull in the ritualistic controversy in the Established Church pending the further archiepiscopal decision respecting the reservation of the sacrament. When it is given we shall not be much further on if it is to be—as the previous pronouncement on the use of incense and processional lights so far has practically been—merely the expression of a pious opinion, without being enforced. At this moment a great many advanced churches are continuing their Romish practices in open defiance of bishop and archbishop, and not a few of those which have submitted have only done so as a matter of temporary expediency, and claim the right to resume, at a more opportune time, the ceremonies they so dearly love. The majority of the bishops would undoubtedly prefer to allow their clergy an absolutely free hand, but are constrained by the force of public opinion to appear at least to attempt to exercise a restrictive influence. There is no doubt that the heart of the Anglican laity, as of the people of England as a whole, is soundly Protestant and resolved that this Romeward drift shall be checked. I hear today, through private channels—the matter has not yet been mentioned in print—that the bishops are contemplating the formation of a fund, as a preliminary to the prosecution, in the first

instance in the ecclesiastical courts, of recalcitrant clergy.

Whatever happens, it is clear that there is going to be a long and bitter struggle between the ritualistic and evangelical forces in the nation. It is impossible to exaggerate the tenacity with which the ritualists cling to their ceremonies and paraphernalia; to them, at all events, they seem to be veritably a means of grace; no one, for example, questions the sincere conviction of their leader, Lord Halifax. They hold a strongly entrenched position; they have fine colleges and other institutions; they have a powerful literature and journalism; they have the ear of the aristocracy; most of their churches are well attended, many of them are wealthy; they are active among the poor.

The Temperance Battle

The appointment of a royal commission has come to be regarded as a convenient device for shelving a question with which a government does not wish to grapple, but the royal commission appointed to inquire into the operation of the liquor licensing laws and legislation thereon has already had an excellent effect upon the temperance party, whatever may be the intentions of the present government. Constituted of eight representatives of the "trade," eight recognized temperance advocates and eight neutrals, the commission has unanimously reported in favor of a stricter regulation of the drink traffic, greater restrictions in the granting of licenses and a further limitation of Sunday opening. With an independence and courage which have won the admiration and gratitude of temperance workers, the chairman, Lord Peel, ex-speaker of the House of Commons, has issued a minority report, in which he makes several further proposals, including the systematic reduction of licenses and the gradual abolition of grocer's licenses to sell intoxicants. The rock on which many schemes of reform have split is that of compensation to publicans. Lord Peel proposes that there shall be a time limit of seven years within which compensation shall be allowed out of funds collected by duties on the remaining licenses. Sir Henry Campbell-Bannerman, as leader of the Liberal party, has publicly indorsed Lord Peel's proposals, and representatives of all the leading temperance organizations have met and accepted them and unitedly urged the country to support them at the next general election.

Denominational Items

Dr. Parker's suggestion, in the *British Weekly*, of a "British Congregational Church" which should be able to pass resolutions on all large denominational questions that would be "effective and, indeed, authoritative," has raised an interesting and important question in an admirable spirit, and it is rather a pity that so far the leaders of the denomination, most of whom were in Boston when the suggestions were published, have not joined in the ensuing discussion. Dr. Parker's idea of a British Congregational Church suggests the larger conception of a United Free Church of Great Britain and Ireland, in which it shall be possible for the component parts to retain their distinctive doctrines and practices. The Twentieth Century Fund is making excellent progress. From Dr. Horton's church £1,500 were promised in a few days, one family giving £1,500, and Mr. Jowett's church, at Birmingham, is well within sight of its promised £3,000. Mr. Secretary Woods is steadily recovering his health, but will not resume his official duties for a month or two. In his absence the committee has delegated the office work to Mr. Charles Stancliff, head clerk of the union.

Dec. 16, 1899.

ALBION.

A Broadside of Maine News

Consulting State Editors: Rev. Messrs. C. D. Crane, Yarmouth; E. M. Cousins, Biddeford; E. R. Smith, Farmington; H. W. Kimball, Skowhegan; H. E. Lombard, Cherryfield; and Mr. W. P. Hubbard, Bangor

The Lumberman

No less than 30,000 men are employed in lumbering in the Maine woods. A large proportion of them are isolated from every form of religious influence, but Christian people ought not to be indifferent to their need. Some of the churches, as Ashland, Bingham, Greenville, situated at the gateways of the forest, might be used as agents for the distribution of good literature. A minister or layman who thoroughly understood the lumberman's spirit might profitably visit almost any camp. At any rate, some form of ministry to the unchurched woodsman should be at tempted.

The Lantern in the Evening Service

Some of the churches in Maine have solved the Sunday evening problem by the use of the lantern. They remember that it has been psychologically proved that a truth impressed through the eye is about seven times more likely to be remembered than the same truth impressed through the ear. Why then should not the church use the picture as the business world is using it, to bring truth home to men? Second Parish Church, Portland, is one of the pioneers of the state in this work. Every winter it has a course of illustrated addresses. Calais also makes a large and effective use of the lantern. The church at Skowhegan has a fine electric lantern installed which produces the special feature of the monthly missionary lecture. Central Church, Bath, uses the lantern for the Sunday school review and also to bring a knowledge of Bible lands to the people.

Round About in Western Maine

A thorough renovation of the *Harrison* church has been the occasion of its rededication. *Wilton* is to be helped for two weeks, beginning Jan. 21, by Rev. C. L. Parker in special services. *Farmington* Congregationalists were strengthened by the addition of nine members at a special admission and communion service on Christmas Sunday. The net gain for the year is ten. The annual supper and business meeting occur Jan. 16. One of Professor Clarke's books has furnished the topic recently for three midweek meetings. Preparation for the annual offering for the American Board began Dec. 31 with a stereopticon evening on South Africa. Rev. E. G. Porter of Boston will speak on the collection day, Jan. 21. Mr. Porter is also to deliver historical addresses at the State Normal School and in adjacent towns. The people of *Phillips* and *Strong* showed appreciation of their pastors in the form of offerings of Christmas gold. Phillips closes the year with a net gain of four. The women have lately held a successful fair.

The *South Gardiner* church has the field to itself and nobly accepts its opportunities. Monthly debates are arranged for the winter under the joint auspices of the King's Daughters and Current Events Club. The first debate was on the subject, Resolved, That South Gardiner is an Ideal Town. Cottage meetings and teachers' meetings are held each week, and the first half of the church prayer meeting is given to Bible readings from the book of Acts.

S. K.

One of the Oldest

The First Church, Yarmouth, formerly North Yarmouth, is one of the oldest in Maine. It was organized Nov. 18, 1730, three years before the permanent organization of the town. For many years there was no other church near this, and people came to worship from points five, ten or even twelve miles dis-



REV. CHARLES D. CRANE

tant. Rev. Ammi Cutter was its first pastor, and among others who have served it may be mentioned Dr. E. K. Alden, afterward home secretary of the American Board, and Dr. C. A. Aiken, afterward professor at Dartmouth and at Princeton. The pastorate of Rev. Tristram Gilman continued for forty years. The church has enjoyed several seasons of remarkable religious interest. In March, 1745, Whitefield spent a Sunday with the church, much to its edification. In the year 1877, during the pastorate of Rev. Joseph Torrey, 112 were added to the membership.

Rev. C. D. Crane, the present pastor, is a native of Montclair, N. J., and a graduate of Princeton College and Union Seminary. He was ordained at Clinton, Me., and after one or two short pastorates he was installed at Newcastle, Me., where he had a happy pastorate of ten years. From Newcastle he went to Machias in 1894, where he has been located until he was recently called to Yarmouth. Mr. Crane has been actively identified with Christian Endeavor from the beginning, having organized the ninth society while at Hampden, Me. At the last state convention at Portland he was made president of the state union. For a number of years he has been recording secretary of the Maine General Conference, having been chosen to succeed the veteran, Deacon E. F. Duren of Bangor. Mr. Crane has been an occasional writer for *The Congregationalist*, under the nom de plume, A Maine Minister. One of his latest contributions was the story of Peppermint Jim.

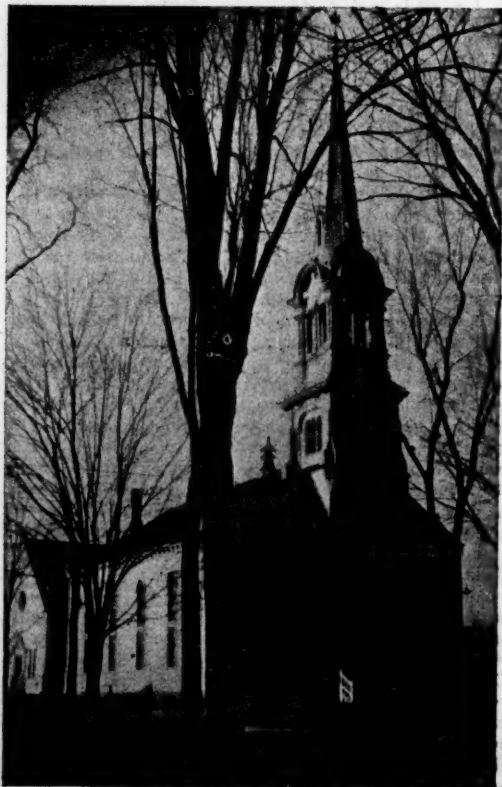
The more complete is our scientific knowledge the stronger will be the probability of the existence of God.—Dr. Gladden.

1874 and 1899 in Old York

We study with interest the newer parts of the state and their pressing needs, but let it not be imagined that all our problems are found there. York County and Conference contain not only the oldest town and church in Maine, but all the oldest civil and ecclesiastical organizations of their respective sorts within the state. Here everything has the flavor of age, if not of mild decay. There has not been a church of our order organized within the county for more than forty years, and but three within sixty. Of the twenty-seven churches existing here today, one, the First, York, was formed in 1672, while seventeen others date back to the eighteenth century, leaving but eight as the outgrowth of the last hundred years. But the respectability of age is not the only characteristic of this ancient region. The county is the third in size and importance in the state, and the part contributed by its twenty-seven churches is an important chapter in the history of the religious life of Maine. The comparison proposed is to note what changes the last quarter of a century has brought.

The increase in population in York County since 1874 has been but about five per cent., while it is probably a conservative estimate to assume that there has been an actual loss of fifteen per cent. in the Protestant population. The present number of inhabitants is about 65,000. How have our churches met this condition, which gives them today probably about 5,000 less constituency from which to draw support than twenty-five years ago?

In the list of churches we find but one removal and that reported but eight members in 1874. Another church reporting the same small number is still carried on the conference rolls with three members reported today. The latter has funds yielding a small income, which supplies preaching by a neighboring pastor part of the time, and this fact probably



FIRST CHURCH, YARMOUTH

explains why it is still called living. Another church, which reported a membership of thirty-one in 1874 and a preacher, is now reduced to nine female members, but still has preaching sometime during the summer through the generosity of a neighboring pastor. One other church with an attractive parsonage built within ten years, with invested funds to the extent of \$7,000 in 1895, has seen its membership reduced, since 1874, from sixty-five to thirty-three, and since the departure of its last pastor nearly two years ago has not had the courage to obtain another. Two other churches, both within the limits of the chief city of the county, are without preaching and with little prospect of ever doing the real work of churches again. This result is largely attributable to the influx of French Canadian Catholics, which has left the city with probably less than two-thirds, perhaps less than one-half, the Protestant population which it had twenty-five years ago. In 1874 these three churches, the old First Church some two or three miles from the center of the city and the two others near each other at the center of population, each had its own pastor and an enrolled membership of 546, with a smaller non-resident membership than today. Now these three churches report a total of 346 members, or exactly 200 less than a quarter of a century ago, and of this number ninety-one are in the two churches that are not holding services, leaving an enrollment of 255 in the one church that is keeping up its services. Moreover, this church probably has nearly as large a non-resident membership as all three churches had in 1874. The reductions in these three churches have been, respectively, from sixty-two to fifteen, from one hundred and ninety to seventy-six and from 294 to 255. Besides these churches mentioned, the other marked losses have been in the rural towns, the South Church, Buxton, Kittery, Limerick and Wells, First, losing nearly or quite half their membership and still others a third or less.

The brighter side of the picture is found more especially in the villages. Sanford has made the most marked advance, coming to self support and with a gain of 122, increasing its membership nearly fourfold, Kennebunk adds forty-three, or more than one-half, Alfred adds thirty-one, Cornish adds twenty, Kennebunk, South, nineteen, or about one third each to their members, while South Berwick and Limington more than hold their own. Thus nine churches add 263 while eighteen lose 585, or a net loss of 320. In 1874 these churches were supplied by twenty-four ministers. Today, leaving out of account pastorates vacant temporarily, we find twenty-two churches supplied by nineteen men.

The benevolences reported at the early date were \$2,741, while the amount reported last year was \$2,876. The amount of money expended within the conference by the State Missionary Society, though it has varied somewhat during the years, is nearly the same for the two dates.

On the whole, we must claim a remarkable stability for these churches, and that in the face of adverse conditions. There is reason to fear that the loss in the number of inhabitants has been more than exceeded by the loss in quality. The material with which the churches have to work is not what it was even twenty-five years ago. An element of advantage over the newer parts, and probably over any other portion of the state, is found in the amount of endowments possessed by these churches.

The great majority of the York Conference churches have invested funds ranging from \$2,000 to \$10,000. This fact not only assures support to a pastor, but insures an interest and a vitality in church and parish life which might not otherwise obtain. An endowment when not needed has proved a detriment to the welfare of a church, but an endowment when needed has proved a source of life and usefulness to many a church. Without such aid the honored churches of York would have

suffered far more than they have during the last twenty-five years. H. M. C.

The Season's Interests at Scattered Points

Christmas celebrations by churches and Sunday schools were well-nigh universal throughout the state. At Brunswick Professor Chapman read The Birds' Christmas Carol, illustrated by fine living pictures, making an entertainment which was much enjoyed. At Rockland the forenoon service on Sunday was devoted to the children, the children having an important part. Besides the Bangor church services, the Salvation Army furnished free dinners at their barracks to about 225 poor persons. The inmates of the Alms House were also delighted with the well-laden tree, to which they look forward every year. The hall was decorated with evergreens, mottoes and pictures to raise the thoughts of those within to higher and holier things.

A revival at North Gorham has been in progress for some weeks and many are rejoicing as a result. Rev. C. L. Parker is assisting in the meetings. At Benton Falls where Rev. T. P. Williams has charge in connection with Winslow, a church has been dedicated, a chorus from Winslow giving a cantata finely. The State Industrial School for girls at Hallowell has engaged the services of Miss H. A. Leavitt as its head and she takes up the duties of this difficult position Jan. 22. She is a native of Portland, was educated there and has been the past two years engaged in children's work in Boston, where she won high praise.

Hallowell was recently favored with the gift of funds for a new City Hall and endowment of a library by bequest of the late Eliza Lowell. The sister of Mrs. Lowell, Miss Maria Clark, who died Christmas morning at the age of ninety-two, leaves a legacy to erect a grammar school building of brick and stone to be called, after her, the Maria Clark Grammar School.

The will of the late Fred B. Dingley of Gardiner contains various bequests to our religious societies after his wife has had the use of the income of the estate during her life. The Maine and Home Missionary Societies, the Church Building, Bible Society of Maine and the Congregational parish of Gardiner share equally the bulk of the property.

A confirmed invalid and member of the Shut In Society living in Jefferson, Me., a few years ago originated a box of comfort rolls, being texts of Scripture, thirty in number, rolled neatly and packed in a little box. This he does for his maintenance and as a means of doing good. He has at present orders for 800 of these boxes from ninety different parts of the world. "How far that little candle throws its beams." E. F. D.

Our Bangor Letter

The Bangor churches and people made more of Christmas this season than ever. The Christmas Sunday morning services in all the churches made special references and later in the day the Sunday schools continued the celebration of the glad day with concerts. Addresses were made in Central Church by Dr. J. S. Sewall and in Hammond Street and First Churches by the respective pastors. At the people's service in First Church in the evening Rev. C. H. Cutler told to an immense congregation how Tisot painted the life of Christ.

An event of great interest Sunday, Dec. 31, was the dedication of a new chapel at Millinocket, the center of the new enterprise in northern Maine. Awaiting developments and desiring to avoid the multiplication of feeble churches, the Methodists, Baptists, Free Baptists and Congregationalists have joined forces and built this chapel. The services will be interdenominational until the population shall be able to support their own religious

services and decide for themselves under what banner they will array themselves. The sermon was by Rev. Charles Harbutt, secretary of the Maine Missionary Society. Mr. Harbutt is getting his work well in hand in his new position and promises to make a popular and efficient officer. He is a natural born missionary, being of missionary parentage on the Samoan Islands.

The twentieth annual meeting of the Maine Pedagogical Society, Dec. 27-29, called together large numbers of educators in Bangor. The program was long, and topics of practical interest were ably discussed by men and women. Addresses of welcome were delivered by his Honor Mayor Chapin, and Rev. E. F. Pember of the school committee. An article in a recent Bangor daily, comparing the expenditures of Bangor in 1833, the last year of its history as a town, with 1899, shows that in 1833 there were here about 1,500 persons of school age and that the school expenses were \$2,500, while in 1899, with about four times as many scholars, the report will show about \$65,000. It is probable that an examination would show that along other lines in religious and benevolent and humanitarian worth the advance has been as great. Bangor moves with the world.

Central Church is about to make a new departure, building a home for its Sunday school somewhat after the models most approved in secular schoolhouses.

The serious illness of Congressman Charles A. Boutelle of this city is causing a great deal of anxiety to his immediate friends and to the general public. Mr. Boutelle entered Congress in 1883, and has just started upon his ninth term. He has been chairman of the House committee on naval affairs for several terms, serving with distinguished ability and fidelity. Mr. Boutelle's ability and unswerving integrity have commanded for him the respect and confidence of men of all parties. His sympathies have always been on the right side of all moral movements. Maine's "Big Four" in Congress is sadly crippled. Mr. Reed is "out of politics" and cut of the state, Mr. Dingley is dead, Mr. Milliken is dead (however able their successors may be their record is still to be made) and now Mr. Boutelle is laid aside, and though it may be, as we hope, only temporarily, his absence from his post of duty will be a great loss.

PHILLIPS.

Among the Churches

NORWAY.—Twenty-six persons have united with the church since the beginning of the year, most of them heads of families. The C. E. Society has increased in interest and attendance. The labors of Evangelist Gale a year ago left a permanent blessing. The Christian young men have organized for the purpose of fitting themselves to do personal work. Meetings are held before the Sunday night service, and there is systematic Bible study. The pastor, Rev. B. S. Rideout, has been giving practical talks to young people.

WEST BETHEL.—By the will of Milton Holt, a prominent business man, Union Church receives \$2,000 for the support of preaching. The church building was erected two years ago by Alpheus S. Bean, another leading business man, at a cost of \$4,000, and presented complete to the society. The pulpit is supplied regularly, except in winter, by the Congregational and Universalist pastors of Bethel.

LEWISTON'S 45th annual meeting was largely attended, and a review of the work in various departments for the past year showed much success. Matters of interest were discussed, officers elected and a social, with refreshments, closed a pleasant and helpful meeting.

FREEPORT.—The pastor, Rev. E. C. Brown, who has been out of health for nearly a year, does not make the gain that could be wished. Mr. S. Holden, a Congregationalist student from Cobb Divinity School at Lewiston, is supplying the pulpit.

WESTBROOK.—Mr. H. L. Gale, the evangelist, closed a series of meetings Dec. 24, in which the Warren Church, Rev. W. G. Mann, pastor, has had a leading part.

SACON.—Rev. F. H. Moore, now studying medicine in Philadelphia, supplied his former pulpit on the two holiday Sundays.

The Public Library and the Sunday School

BY HAMILTON S. CONANT

An opportunity is at hand to make good use of the public library in affording aid to the Sunday school. The new series of lessons, covering eighteen months with a study of the life of Christ, will make a large and natural demand for the best literature upon that exhaustless subject.

A large proportion of the well-conducted libraries are only too anxious to increase the use of the library by all legitimate means. The library committees and librarians are usually ready to take suggestions from citizens, and will generally add such books as the people desire for reading or reference. In many libraries duplicate copies will be found of books most in use, or they will be added if needed, and in some cases one set placed in the reference department, not to be taken except for use in the room, while other copies are available for circulation.

By one or the other of these methods, Sunday school teachers and scholars may obtain the use of a large number of books, thus bringing a variety and wealth of information within easy reach of many who would otherwise feel unable to procure the books. The constituency of Sunday school teachers in the average city or town is about three times as large as the public school constituency of superintendents, principals and teachers in that same city or township. For example, the number of persons employed in all the public schools of Massachusetts is 12,843, while the number of Sunday school officers and teachers is about 39,000.

These facts, called to the attention of those interested in or responsible for managing the libraries, will usually be sufficient to secure favorable consideration of requests for the addition of books. The attention of superintendents, teachers, library committees, and the various committees of young people's societies on good literature and the Sunday school is respectfully called to this opportunity for timely and prompt effort in an important matter. In Massachusetts we have prepared a list of books recommended by such well-known men and writers as Drs. Dunning, Blackall, Schauffer, Potts, Peloubet, Hazard, Hurlbut and Mr. Blakeslee, all of whom are familiar with the subject because of recent and continued study in lesson preparation of the life of Christ. This list we are furnishing to every public and Sunday school library in our State. In some cases the librarians have undertaken to prepare lists of all books in the library on the subject for publication in the local papers. In others a list will be posted in conspicuous places or upon a shelf for more ready examination. In numerous and varied ways will the effort be made to secure additions to the libraries of suitable books and also to call the attention of teachers and students of all classes to the works of the best authors on the life of Christ. The list, representing the judgment of experts named above, is as follows:

LIVES OF JESUS

Stalker, Rev. James. *The Life of Jesus Christ*. F. H. Revell Co. 60 cents.
Ede-sheim, Alfred. *The Life and Times of Jesus the Messiah*. Longmans, Green & Co. 90 cents.
Gilbert, George Holley. *The Student's Life of Jesus*. Macmillan Co. \$1.25.
Herington, Rev. W. W. *Lessons on the Life of Jesus*. Charles Scribner's Sons. 75 cents.
Stanley, Edmund. Three volumes: *Jesus Christ Before His Ministry*; *Jesus Christ During His Ministry*; *Death and Resurrection of Jesus Christ*. Charles Scribner's Sons. \$1.25 per vol.
Weed, George L. *A Life of Christ for the Young*. George W. Jacobs & Co. 50 cents.
Jans, *The Carpenter of Nazareth*. Charles Scribner's Sons. \$1.50.
Speer, Robert E. *Studies of "The Man Christ Jesus"*. F. H. Revell Co. 75 cents.
Andrews, E. B. *Life of Christ*. Charles Scribner's Sons. \$2.50.
Bourne, *The Divine Man*. D. Appleton & Co. \$1.50.
Lortimer, George E. *The Galilee; or, Jesus the World's Saviour*. Silver, Burdett & Ginn. \$1.50.
Gibbs, *The Life and Words of Christ*. \$1.00, \$1.50, 2 vols. \$2.50. D. Appleton & Co.
Farrar, F. W. *Life of Christ*. 2 vols. \$4.00. E. P. Dutton & Co.
Fressness's *Jesus Christ*. Charles Scribner's Sons. \$3.75.
Matheson's *Studies in the Portrait of Christ*. A. C. Armstrong & Son. \$1.75.

Stevens & Burton. *An Outline Handbook of the Life of Christ*. Silver, Burdett & Co. Cloth, 50 cents; paper, 25 cents.
Anthony, A. W. *An Introduction to the Life of Jesus*. Silver, Burdett & Co. \$1.00.
Merrill, George E. *The Reasonable Christ*. Silver, Burdett & Co. \$1.25.
Hanna's *Life of Christ*. E. P. Dutton & Co.
Klein's *Jesus of Nazareth*. 8 vols. Williams & Norwalk.
Weiss's *Life of Christ*. 3 vols. T. & T. Clark. \$2.25 each.
Father Didon's *Jesus Christ*. 2 vols. Kegan, Paul & Co.
The *Life of Christ as Set Forth by the Four Evangelists*. Introduction by Farrar. Doubleday & McClure. \$1.00.
Gigot, F. E. *The Outlines of New Testament History*. Benziger Bros. \$1.50.

COMMENTARIES

The Cambridge Bible for Schools. Macmillan Co. 60 cents to \$1.10 per vol.
Abbott, Lyman. *Commentaries on the Gospels*. 3 vols. A. S. Barnes & Co. \$1.50 per vol.
Expositor's Bible. *Matthew, Mark, Luke and John*. A. C. Armstrong & Son.
Laidlaw's *Miracles of Our Lord*. Funk & Wagnalls.
Blakeslee's *Bible Study Manual*. Gospel History Bible Study Pub. Co.
The *American Commentary: Matthew to Romans*. Bapt. Pub. Soc. \$1.00.
MacLaren's *Bible Class Expositions*. 5 vols. on the four gospels. A. C. Armstrong & Son. \$1.00 per vol.
Vincent, Marvin E. *Word Studies in the New Testament*. Vol. I., *Matthew to Luke*. Vol. II., *John*. Charles Scribner's Sons. \$4.00 per vol.

DICTIONARIES

Davis, Prof. John D. Presbyterian Board. \$2.00.
Hastings, James. 4 vols. Charles Scribner's Sons. \$6.00 each.

HARMONIES OF THE GOSPELS

Riddle, M. B., D. D. *Outline Harmony of the Gospels*. John D. Wattles & Co. 10 cents.
Stevens & Burton's *Harmony of the Gospels for Historical Study*. Silver, Burdett & Co. \$1.50. A special S. S. edition from same plates, 75 cents.
Robinson's *Harmony*. New edition. Revised by Prof. M. S. Riddle. Houghton, Mifflin & Co. \$2.00.
Brooks, John A., LL.D. *A Harmony of the Gospels*. A. C. Armstrong & Son. \$1.50.
Clark, George W. *Harmony*. Bapt. Pub. Soc. \$1.50.

MAPS AND CHARTS

Kephart, C. J. *The Public Life of Christ*. C. J. Kephart. 75 cents.
Arnold, C. E. *Chart of Christ's Journeys*. John D. Wattles & Co. 20 cents.
Osborn, H. S. *Life of Christ*. In colors, with tabular analysis. Oxford, O.
Stiffler, James M. *Chart of the Life of Christ*. Crozer Theological Seminary, Chester, Pa.
Ferry, George U. *A Chart of the Life of Christ*. Eaton & Maines.

GENERAL

Moulton, Richard G. Three volumes of *The Modern Reader's Bible*. (1) St. Matthew and St. Mark and The General Epistles. (2) St. Luke and St. Paul. (3) St. John. Macmillan Co. 60 cents per vol.
Fairbairn, A. M. *Studies in the Life of Christ*. D. Appleton & Co. \$1.00.
Robertson, James, D. D. *Our Lord's Teaching*. Fleming H. Revell Co. 25 and 40 cents, net.
Blakie, W. G., D. D. *Public Ministry and Pastoral Methods of Our Lord*. Charles Scribner's Sons. \$2.40.
Anthony, L. W. *The Method of Jesus*. Silver, Burdett & Co. \$1.25.
Bruce's *Training of the Twelve*. A. C. Armstrong & Son.
Carpenter's *Life in Palestine When Jesus Lived*. S. S. Union, London.
Ward, Mrs. E. S. Phelps. *Story of Jesus Christ*. Houghton, Mifflin & Co. \$2.00.
Bruce's *Parabolic Teaching of Christ*.
Arnold's *Parables of Our Lord*.
Geddes, George. *The Fourfold Story*. Pilgrim Press. 75 cents. *The Secret Story of Our Lord*. E. P. Dutton & Co. 50 cents. *Earthly Footprints of the Man of Galilee*. Complete in 25 parts. N. D. Thompson Pub. Co. \$1.50, or 25 cents each.
Tissot's *Life of Our Lord Jesus Christ*. Complete in 4 vols. McClure, Tibbott Co. \$30.00, or \$4.00.
Thompson, William M. *Anecdotes and Illustrations on the Life of Christ*. A. C. Armstrong & Son. \$1.50.
Peloubet, F. N. *Suggestive Illustrations on the Gospels*. 4 vols. E. K. Herrick & Co. \$1.25 each.
Otis, Dr. *Vision of Christ in the Poets*. Eaton & Maines. 90 cents.
Gregg, Dr. David. *Testimony of the Land to the Book*. E. K. Herrick & Co. 35 cents.
Gilder's *Poems in Palestine*. Century Co.
Trumbull, Dr. H. U. *Studies in Oriental Social Life*. Charles Scribner's Sons. \$3.00.

GEOGRAPHY

Smith, George A. M. *The Historical Geography of the Holy Land*. A. C. Armstrong & Son. \$4.00.
MacCoun, Townsend. *The Holy Land in Geography*. Townsend MacCoun. 2 vols. \$1.00 each.
Stapfer, Edmund. *Palestine in the Time of Christ*. A. C. Armstrong & Son. \$2.50.
Hurlbut, J. L. *Manual of Biblical Geography*. Rand, McNally & Co. \$2.50.

Boston Public Library and the Life of Christ

The catalogue of Boston's Public Library contains 999 volumes under the head of "Christ," classified as follows: Christ, 13; Baptism, 3; Biography, 226; Birth, 11; Character, 60; Christ in Song and Story, 18; Christology of the Old Testament, 14; Crucifixion, 42; Crucifixion, Death and Burial, 11; Delity, 1; Divinity, 81; Eternal Generation, 7; Incarnation, 28; Messiahship, 19; Ministry, 24; Miracles, 19; Person and Office, 64; Resurrection, 35; Temptation, 6; Titles, 8; Transfiguration, 2; Words, 24; Worship, 3; and Miscellaneous, 280. If the 3,379 officers and teachers, reported by the State S. S. Association as in the Sunday schools of Boston, should each take out one book from this list every month during 1900, we might have a wiser corps of teachers and some might have to wait weeks for their favorite author.

New Year's Texts

And A New View Point

When a religious paper is keenly alive to its real mission and contributes to the all round growth of the denomination it becomes the churches' best auxiliary.

For this reason these New Year Texts which follow are worth a careful reading:

"Your paper is a great help."—*Vermont*.

"I think *The Congregationalist* indispensable."—*Illinois*.

"You are to be congratulated on the New Hampshire Broadside."—*Maine*.

"No other paper keeps its balance on the Negro problem so well."—*Georgia*.

"Its visits fill me with constant surprise at variety, fullness and ability."—*New York*.

"Books multiply, magazines and papers appeal to all tastes, but of *The Congregationalist*—no home of high ideals is complete without it."—*Nebraska*.

Note the New View Point also:

This is a special title to be given to the contents of this space for the next few weeks. A group of "good words" by prominent readers will be presented, each bearing upon a distinct department of the paper.

We believe that these briefs from those whose fitness enables them to take this View Point will establish anew the character of our service. They may prove helpful and suggestive to all who desire to extend the influence of this paper.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Charles Colt, Secretary; Rev. Edwin S. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Jessie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House No. 609, Boston. Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 163 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie C. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, Europe and elsewhere. In the West, among the Indians and Chinese. Boston office 615 Congregational House; Chicago office, 163 La Salle Street. Donations may be sent to either of the above offices or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Mission). Scholarships for students for the ministry. Twenty-seven Congregational colleges and academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer, offices 612, 613 Congregational House, Boston; 161 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Heynion, D. D., Secretary and Treasurer, W. A. Dinsdale, Ph. D., Field Secretary; Rev. Francis J. Marsh, New England superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Thillinghaaf, Sec., 45 Milk St., Boston.

NATIONAL COUNCIL OF MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and ministers and their families. Secretary, Rev. N. M. Whiteley, New Haven, Ct.; Treasurer, Rev. S. R. Forbes, Hartford, Ct. Form of a bequest: I bequest to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or night supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch in St. Vincent, N. Y. In a Congregational society and appeals to all Congregational churches for support. Send donations of money to S. S. Snow, Corresponding Secretary, Room 60 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, c/o 287 Hanover St. Boston. Bequest to the Seaman's Friend Society the sum of \$— to be applied to the charitable uses and purposes of said society. Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING. Pilgrim Hall, Jan. 8, 10 A. M. Speaker, Prof. G. F. Wright of Oberlin.
BOSTON Y. W. C. A. meetings during Week of Prayer at Berkeley St. building daily, except Saturday, at 11 A. M.
SUFFOLK BRANCH W. M. M., foreign missionary prayer meeting, Central Church, Boston, Jan. 11, from 10 A. M. to 1 P. M.
FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the W. M. M. Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

OF SPECIAL NOTE THIS WEEK

Two Connecticut churches help their members to services.

Worcester has some important events.

A sixtieth anniversary in Iowa.

A small South Dakota church makes large gifts for its Christian college.

Four fine memorial windows have recently been placed in New England churches.

The later reports of Forefathers' Day celebrations will be found on another page.

A New Jersey church got the right idea and carried it out at once.

The fellowship idea in Baltimore should be contagious.

RECENT EVENTS IN WORCESTER, MASS.

It is not often that two councils are called on consecutive days in one city to consider the departure of leading pastors. Such was the experience for the Worcester churches last week. Dr. McCullagh presided at the council at Central Church on Tuesday, when Rev. E. M. Chapman's resignation was approved, and Mr. Chapman performed a like service at Plymouth Church the following day, when Dr. McCullagh was released from his pastoral office. Both brethren are men of rare intellectual strength, fidelity and efficiency. Not only the respective churches, but the community and ministerial forces, feel the loss they sustain, and the councils gave expression to this feeling in most appreciative terms.

Rev. E. M. Chapman will continue his residence in Worcester for the present. Central Church has as yet taken no steps to secure a successor. Dr. McCullagh will leave by the middle of February with a congenial party for several months' travel in the Orient, under the leadership of Dr. H. W. Dunning. The supplies at Plymouth Church the next three Sundays will be: Drs. E. B. Webb, Josiah Strong and Samuel H. Virgin.

The high esteem in which Dr. Archibald McCullagh is held by his brother ministers was well attested at the dinner given in his honor by the Congregational ministers of Worcester, Dec. 22. Every pastor was present or sent a letter. Dr. Willard Scott presided. Dr. A. Z. Conrad, who for fifteen years has been intimately associated with Dr. McCullagh as a Presbyterian minister in Brooklyn and a Congregationalist in Worcester, spoke of the unbroken sympathy of this long acquaintance, the finished scholarship, fine literary skill, staunch orthodoxy and broad toleration that has been characteristic of the retiring pastor. Dr. J. E. Tuttle, whose church is situated just across the street from that of Dr. McCullagh, spoke of the warm fellowship that has existed between the churches and their pastors, also on the abiding results of Dr. McCullagh's ministry. A letter was read from Dr. Almon Gunnison, formerly pastor of the First Universalist Church, and now president of Lawrence University, paying generous tribute to the honored guest.

Piedmont Church has just taken a step in line with the "forward movement" in adopting a missionary and his family for their support. The special offering for this purpose amounted to \$1241. This is regarded as all "new money" over and above what was given regularly to the Board and what the women raise for the Woman's Board. It is probable also that the amount will be still further increased.

E. W. F.

A UNIQUE EXPERIENCE FOR AN IOWA CHURCH

Of the more than 300 pastors in the Hawkeye State, less than a score have been installed. For the first time in twenty-eight years an installation marks a change in the pastorate of Plymouth Church, Des Moines. In 1871 Rev. Alvah L. Frisbie came in the prime of his manhood, after two successful pastorates in Connecticut, to take up the work in this comparatively new field. He found a straggling town of 13,000 people and a church of about



REV. ALVAH L. FRISBIE

100 members. He has seen the town become a thriving city of 80,000 and Plymouth Church a strong body of 650 members, and in all this growth he has been no small factor. Nearly a year ago he resigned from the active work and was made pastor emeritus. For almost thirty years Dr. Frisbie has been recognized as the leading Congregational minister of the state. His rare personal qualities, his broad sympathies, his superior gifts as preacher, lecturer, writer and poet, his practical wisdom and genius for leadership have placed him easily at the front. He is today one of the great moral forces in Des Moines, while his influence is felt far and wide in the state. He is recognized by all our churches as their special friend. He has served them on their executive home missionary committee for nearly eighteen years, and is their special advocate with the C. C. B. S. He is by general consent the Eliza of our ministerial brotherhood—honored, venerated and loved of all.

The church soon found a man to its liking



REV. FRANCIS J. VAN HORN

in Rev. Francis J. Van Horn of Dane Street Church, Beverly, Mass., and last spring he accepted its unanimous call. A notable work had been accomplished in Beverly, especially in building up a large and enthusiastic evening congregation. Mr. Van Horn has been with Plymouth people long enough for them to feel sure that no mistake was made in calling him to this important field. Already the capacity of the audience-room is taxed to find sittings, while evening congregations fill the house.

A large and representative council met Dec. 14. Mr. Van Horn read a full statement of belief, which showed him to be a serious and original thinker, with modern ideas as to scholarship and methods of church work. In his examination he impressed the council as a man of great moral earnestness, with conservative and progressive tendencies well balanced, frank and fearless and thoroughly loyal to the truth. The council unanimously and heartily indorsed the choice of the church.

The sermon was preached by Dr. C. A. Vincent of Galesburg, Ill., an old time school friend of the pastor, and it was remembered that the first sermon of installation was preached by Dr. Edward Beecher, also of Galesburg. At the later service Dr. Frisbie gave the charge to the pastor, and Drs. F. E. Hopkins, E. M. Vittum, and T. O. Douglass also took part.

Plymouth has always had an honorable place in our denomination and is today the leading church in the State and one of the most important west of the Mississippi. Made up largely of New England elements, yet with members from all states and all faiths, she is strong in all that gives promise of a vigorous and noble future. The old building bids fair soon to be outgrown, and already indications point to a new edifice which shall be creditable as "the cathedral church of Iowa Congregationalism."

J.

THEOLOGICAL SEMINARIES

Andover

Christmas recess extended from Dec. 20 to Jan. 3.—At the last meeting of the missions seminar the question was, How Can the Minister Best Instruct and Interest His People in Missions?—Additional scholarship appointments in the Junior Class for the coming year are: Mr. E. C. Hayes to Shawmut Church, Boston; Mr. Dean to the Boys School on Thompson's Island; Mr. Libby to the Concord Reformatory.

Oberlin

The \$5,000 left by Dr. E. K. Alden of Boston for the purpose of buying books for Oberlin's theological department has now become available; \$250 income is being spent as a result.—The class in history of religious liberty and toleration held its final meeting the afternoon of Dec. 20, and after the papers were read Professor Swing served lunch in the parlor.—At the last students' prayer meeting it was decided to begin the new year by taking up a systematic study of missions.

NEW ENGLAND

Boston

(For other Boston news see page 31.)

Union. An unusually tender and impressive midnight service took the place of the regular preaching last Sunday night. Besides the hymns, prayers and brief addresses, Professor Vredenberg, a member of the church, read Tennyson's New Year's Eve from In Memoriam. In response to an earnest appeal from the pastor, Dr. S. L. Loomis, just before the silent prayer at midnight three rose in token of their desire to begin a Christian life.

The Superintendents' Union met on its regular night last Monday at Berkeley Temple, with smaller attendance than usual on account of the storm, but with manifest earnestness and interest in the subject. Mr. F. P. Shumway led a half-hour devotional service, emphasizing especially the "Win One" plan and pamphlets. The subject of the evening was The Problem of Teacher Training, and the speakers were Rev. G. L. Todd of Merrimac, normal secretary of Haverhill District, and Miss Elsie V. Robbins of Boston, normal secretary of Boston District.

EAST BOSTON.—Maverick. The fair recently held by the women netted \$650, the largest amount realized for several years. The benevolent contributions for the year have exceeded largely those of last year. The church enters the new year with hope and prospects of financial and spiritual growth. Rev. O. D. Fisher is pastor.

Massachusetts

(For other news see page 14.)

BONNEVILLE.—Highland. The five new members received Christmas Sunday morning make 25 for the

year. A \$300 extension to the primary department has just been completed and paid for. Three special collections for the year amount to nearly \$750. Rev. G. S. Anderson is pastor.

CHESAPE.—*Central* invited all the city churches to a watch service last Sunday night.—*First*. The young people conducted a sunrise prayer meeting on New Year's morning with good spirit and attendance.

ANDOVER.—*South*. A colored window was unveiled last Sunday morning, with appropriate exercises, as a memorial to Dr. J. L. Taylor, once pastor of the church and for many years identified with Phillips Academy and Andover Seminary as treasurer and professor. Prof. E. C. Smyth offered prayer and Rev. F. L. Shipman, the pastor, preached an able sermon. The window, which is one of marked beauty and significance, is the gift of Dr. Taylor's son, Prof. J. P. Taylor.

SOUTH FRAMINGHAM.—*Grace*. A beautiful window, memorial to Rev. D. M. Bean, first pastor here (1873-79), has been unveiled with impressive services. The present pastor, Dr. F. E. Emrich, gave a short address. The window occupies a space at the right of the pulpit and is a handsome addition to the appearance of the auditorium. It represents an Oriental sower going forth to sow. The window is furnished by subscriptions of members and attendants of the church. Dr. Emrich has had the entire matter in charge. Dr. George Rice read an unusually interesting paper on the late pastor at the unveiling. The church calendar of the day of this service was printed in color and bore a good likeness of the honored pastor.

CLINTON.—*First*. There was ordained here, Dec. 21, Mr. T. W. Davison, a member of the church, received on confession six years ago. The service was one of great interest. Mr. Davison has accepted a call to Chester, Mass., where he begins work Jan. 1.

LOWELL.—*Highland*. The pastor, Rev. C. L. Merriam, has arranged a popular lecture course and substantial progress is being made towards the payment of the church debt, which will, no doubt, be met in full by April, in accordance with the condition of the opening pledge of \$5,000.—*Trinitarian* and *First* both accepted invitations to unite with the neighboring Methodist church in a New Year's watch meeting, and both pastors took part in the service.

DEACUT.—*First* gave a "housewarming" to the pastor, Rev. J. P. Richardson, Dec. 21, in honor of the occupancy of the ancestral homestead, the house in which he was born and in which both his father and grandfather had lived. Not a few friends from Lowell were present to add congratulations to a pastor whose experience is at least rare in the modern ministry.

WENDELL.—Though this church has lost by removal lately a fourth of its working force, it observed the 125th anniversary in a renewed parsonage costing \$1,000, all paid or pledged but \$75.

Palmer had 86 additions, with a net gain of 75 last year.—The Leicester church spire has just been repaired at an expenditure of \$5,000.

Maine

[See Broadside, page 26.]

New Hampshire

EXETER.—*Phillips*. At a special adjourned meeting of the parish appreciative and commendatory resolutions were passed in regretfully accepting the resignation of the pastor, Rev. G. E. Street, who has so steadfastly devoted himself to the highest spiritual welfare of his charge for so many years, but on account of physical disability has been compelled to give up the toils of the pastorate. The suggestion of the church to give him, as pastor emeritus, the free use of the parsonage as long as he may desire it was adopted. A vote was also passed giving the free use of the Elm Street chapel, but without expense to the parish, for a workshop for the Boys' Club.

DURHAM.—Under the auspices of the Woman's Missionary Society a unique reception has been held. Forty one babies, under four years of age, welcomed their friends. They were "assisted" by older friends in songs and recitations. The occasion added a good sum to the missionary treasury.

Rev. W. G. Poor, lately pastor of the First Church, Keene, is now engaged as a district agent working in New England in behalf of Rollins College, Fla., which is making a special effort in the direction of educating Cuban youth.—Somersworth, by a recent fair, netted \$220.—The pastor at Seabrook, Rev. W. A. Rand, is holding special and well-attended meetings each week.—Bennington apparently was never in a better spiritual condition than at present.—Keene's recent supper furnished by the women netted \$400.—The churches generally

have celebrated Christmas with special sermons, music and children's concerts.—The 100th anniversary of the death of Washington was celebrated in several places with special services.

Connecticut

HARTFORD.—*First*. A handsome Tiffany memorial window has been placed on the north side of the church by Mrs. Martha Hooker in memory of Bryan E. Hooker, a deacon from 1852-1874. The subject is Hope, typified by the graceful figure of a woman standing in front of a trellis laden with grapes, gazing into the future. There are nine other memorial windows in the church.—*Park* heard the new cantata, *The Prince of Peace*, by its organist, Mr. John S. Camp, for the first time Sunday afternoon. An augmented choir brought out the beauties of the composition.—Music was made a feature of the day at all the churches, the two new organs adding to the quality of the work over previous years.

ANSONIA.—*First*. A beautiful memorial window was unveiled at the Christmas service to the memory of Mr. and Mrs. Mark Buckingham, who were devoted members for many years. The subject of the window is St. John. It is the work of Tiffany of New York. In connection with the unveiling, the pastor, Dr. W. F. Markwick, preached a special sermon from the words, *The Disciple Whom Jesus Loved*.

NEWINGTON.—A covered bus, seating 20 persons, has been purchased by members of the congregation for use each Sunday, running from the Junction to the church, a distance of two miles. The plan is similar to that at Windsor, where a bus is run around town for the convenience of attendants living at a distance.

SALEM received the resignation of its pastor, Rev. C. B. McLean, recently, to take effect April 1, but has voted not to accept it, and has requested him to stay another year.

MIDDLE STATES

New York

[For New York city and Brooklyn news see pages 16, 11 and 35.]

SUMNER HILL.—The church has recently been presented by Mrs. Hough with a pastor's library of 70 volumes from the collection of her late husband, Dr. J. J. Hough, whose parents were members here for years. His wife's father, Rev. Charles Johnston, was the first pastor here. Mrs. Hough has also assisted several home missionaries in the state with similar gifts.

NORWOOD is having continual prosperity under the able ministry of Rev. James Thomson. The ladies have just finished a successful bazar, with a clear profit of \$240. The church is greatly bereaved by the death of its leading deacon and assistant Sunday school superintendent.

OSWEGO.—The Ladies' H. M. S. recently sent to Missionary Bunnell, Fort Wayne, Ala., a fine box of dry goods and clothing valued at \$60. Sewing meetings at different homes have been largely attended.

Rev. and Mrs. F. M. Price, returned missionaries from the Caroline Islands, have been rousing the churches of western New York to new interest by their addresses.

New Jersey

WESTFIELD has been carrying a debt of \$2,000 for several years, but of late the feeling has grown that the time to pay a debt was when it was possible. It is now paid, and Sunday night the bonds were burned in church. While paying the debt the contributions to all our benevolent societies have been increased. Dr. J. R. Danforth is the pastor.

NEWARK.—Mormon missionaries have been and are still active here. They have covered the entire city with one visitation, leaving tracts, so far as possible, in every family. They are now engaged in a second visitation, and are doing their work in a thorough and systematic manner.

THE SOUTH

Maryland

BALTIMORE.—*First*. The Lawrence House, a settlement named in memory of a former pastor, has just reported another year's successful work. Classes are held every evening for boys in carpentry and for girls in sewing and embroidery. An effort is now being made to raise \$10,000 with which to purchase a larger building and equipment.—*Second*. Rev. C. M. Severance, the new pastor, has begun active work. Nine persons have been added to membership, four on confession.—*Canton*. The first of a series of fellowship meetings of the four Baltimore churches has been held. Their purpose is to stir the churches to aggressive work for Congregationalism in this city. Much enthusiasm was shown and during the winter each church will entertain the others in a similar meeting.

THE INTERIOR

Indiana

TERRE HAUTE.—*First*. The women sent a box of Christmas presents to the Coal Mine Mission. Much interest is taken in the Lighthouse Mission, a neighborhood house in the river district. A box of clothing and household necessities has been prepared and sent to a pastor in southern Indiana. As the season advances the attendance and interest is noticeably improving.—*Second*. The Ladies' Aid has been active for several months in raising money for a parsonage. Altogether, in cash and pledges, \$750 have been received and with the aid of a loan from the C. B. S. a suitable house can now be built. A portion of the church lot will be used.

CASEYVILLE.—This mining town is growing rapidly and is now second only to Brazil, the county seat. Rev. Messrs. Hill and Kingsbury have held special meetings. There is great need of religious work. There is here a colony of Italians, also one of Austrians, to whom the entire time of a missionary could wisely be given.

Michigan

DETROIT.—*Fort Street*. A union revival meeting has been in progress for several weeks. Large congregations are the rule, and the interest has resulted in a number of conversions, notably from the Sunday school.—*Mt. Hope*. The congregations are growing, and the Sunday school has increased one-third since the new pastor's arrival.—*Plymouth* is rejoicing in the best financial condition for years, and also in new spiritual life.

SAGINAW.—*First*. In May, 1898, the church began a work known as "the branch." After a time Rev. W. E. Teridge came hither from Ohio. Having no place to preach he went into the mines with his people, working there during the week and preaching Sunday without pay. His labors have been signally blessed. The work has grown sufficiently to warrant a council in recognizing the Second Church.

SAND LAKE.—A council met here Dec. 18 and advised that the church dispose of its property, settle all claims, give the remaining members letters of dismissal and formally disband. The advice has been followed.

BUTTERNUT.—A new brick-veneer building, costing \$2,000 and seating 300, was dedicated Dec. 13. The sermon was preached by Rev. E. B. Allen of Lansing. Of \$500 needed for last bills \$350 were raised.

Wisconsin

BRODHEAD held its annual meeting with a supper, letters from absent members and reports from all the church societies.

FOND DU LAC.—Rev. J. H. Chandler, formerly of Rhinelander, is supplying this church with a prospect of settlement.

Saxeville has had a helpful series of fellowship meetings.

THE WEST

Iowa

[For other news see page 29.]

FAIRFIELD celebrated the 60th anniversary of its organization Dec. 22. Only two other churches, Danville and Denmark, are older than this. Danville and Fairfield witnessed the beginnings of Rev. Keuben Gaylord's conspicuous labors as home missionary and superintendent of home missions in the West. And here Rev. Julius A. Reed began his notable work in Iowa, serving as H. M. pastor for five years and as superintendent of home missions for 20 years. Rev. C. L. Snowden is the 11th pastor. At the commemorative services papers were read recounting the origin and history of the church, and Sec. T. O. Douglass made an address showing the position of the Fairfield church in the two great historical movements, Home Missions and The Congregational Renaissance.

North Dakota

FARGO.—The funeral of President Simmons was held Dec. 24 in First Church, of which he was a member. It was largely attended. The services were conducted by the pastor, Dr. J. F. Dudley. Supt. E. H. Stickney delivered the memorial address. Prof. A. Beede also spoke briefly, as well as Rev. J. H. Morley of Minneapolis, who had come to voice the sympathy and interest of the Minnesota friends. While the college is in the deepest mourning, its friends are rallying nobly to its support and purpose to carry forward the plans of the lamented president.

South Dakota

YANKTON.—The choral union of 100 voices, under direction of Professor Mather of the College Conservatory, rendered St. Saen's oratorio, *Noel*, on a recent Friday evening and repeated the same on Sunday evening at the church.—Several young

men of the church and college have done faithful and efficient service in maintaining mission Sunday schools in country schoolhouses near.

BARNESFORD, with only 60 members, under care of Rev. H. W. Jamison, has given nearly \$1,000 for Yankton College this past year. The churches and fields considered tributary to the college are making heroic efforts to assist it at this time of need.

GETTYSBURG has recently added to its building a tower, and otherwise beautified its church and parsonage. The pastor, Rev. R. B. Hall, is looking after work at outstations, from which young people are drawn to the home church.

At *Glen View* Rev. Micaiah Doty, the pastor, has just closed a hopeful series of meetings. Nearly every person in the community has signified an intention of living the Christian life.—Helpful evangelistic services have just closed at *Wakonda*, conducted by Rev. E. W. Jenney.

Superintendents Thrall and Daley are making a tour of the Black Hills in the interest of H. M. and S. S. work.—The Ladies' Aid Society of *Huron* raised over \$100 at a Forefathers' supper, Dec. 21.

Colorado

HAYDEN has progressed fast during its existence of five months. Eleven persons united recently, making a membership of 40. A building has been purchased, which will become the parsonage next year when the new meeting house will have been completed. Rev. J. H. Singleton is pastor of this growing enterprise.

DENVER.—*Boulevard*. The Sunday school, nearly 500 strong, celebrated Christmas by making gifts by classes for the needy. The platform was piled high with large paper sacks containing good things for Christmas cheer. Rev. C. H. Pettibone is pastor.

PACIFIC COAST

California

LOS ANGELES.—*First*. During the five years of Dr. W. F. Day's pastorate, 575 persons have been admitted to membership, 121 the past year; a debt of \$18,000 has been canceled and a flourishing young people's society developed. Not a little of this success has been due to the wise and untiring labors of Mrs. Day.

WEEKLY REGISTER

Calif.

BEDFORD, Oliver C., Wataga, Ill., to Knox St. Ch., Galesburg. Accepts.
BROUGHTON, J. Howard, recently of Rosecommon, Mich., to Crystal. Accepts.
CHASE, Andrew L., Elliot and York Second, Me., to Sanford.
CONRAD, Geo. A., Kingsley, Io., to Garden Prairie, Keokuk and also. Accepts, with residence at Keokuk.
DAINE, Chas. H., Birmingham Ch., Toledo, O., to Hancock, Mich. Accepts.
DANFORTH, Harry N., Imlay City, Mich., to Greenville.
DEWHURST, Frederick E., Plymouth Ch., Indianapolis, accepts call to Trinity Ch., Chicago.
EMMER, Jehu H., Grand Island, Neb., to Loomis. Accepts.
EMERSON, Jas. O., Fittsfield, Ill., to Buda. Accepts.
GURNEY, Henry E., gen'l missionary under H. M. S. E. N. to Ward. Accepts.
HARDING, Wm. F., Orland, Ind., to Fremont, Mich. Accepts.
HEGLIN, S. F., to remain nine months longer at Ashton, S. D. Accepts.
JUMP, Herbert A., Yale Sem., to Hamilton, N. Y. Accepts.
KAYE, Jas. R. (Pres.), Berwyn, Ill., to Eldon, Io. Accepts.
KETTLE, Jos. B., Greenfield Hill, Ct., to Rapid City, S. D. Accepts.
KINZER, Addison D., Lyons, Io., to Marion. Accepts.
LOWRY, Oscar, Moody's Bible Inst., Chicago, Ill., to Bethany Ch., West Terre Haute (formerly Macksville), Ind. Accepts, and has begun work.
MCFARLAND, Chas. A., formerly of Bethany, t. t. accepts temporarily call to be instructor in Dept. of Biblical Literature and Semitic Languages at Yale Univ.
MILLER, Sam'l A., Anna, Ill., to Neponset. Accepts.
MOORE, W. Howard, not called to Plainview, Minn. His address is Northfield, Minn.
PERCY, Lewis E., recently of Gilsum, N. H., accepts call to Dayville and Williamsville, Killbuck, Ct.
SCHMIDT, Philip, to German Ch., Davenport, Io. Accepts.
SOOVILLE, Edgar E., So. Lorain, O., to Denison Ave. Ch., Cleveland.
SMYTHE, C. M., to remain another year at Verdale, Minn. Accepts.
SULLENS, Arthur J., to return to Grand Ave. Ch., Chicago, Ill.; also to remain at Chebanse indefinitely. Accepts the latter.
THOMAS, John W., Thomastown, O., to Washington Ave. Ch. (Weeb), Columbus. Accepts.
WYATT, Francis O., Chicago Sem., to Plano, Ill.

Ordinations and Installations

DAVISON, Thos. W., c. First Ch., Clinton, Mass., Dec. 21. Sermon, Rev. J. E. Tuttle, D. D.; other parts, Rev. Messrs. G. S. Dodge, J. E. Dodge, S. B. Cooper, W. W. Jordan, D. D.
OTIS, Jas. A., c. Cooper, Mich., Dec. 20. Sermon, Rev. O. DeW. Brower; other parts, Rev. Messrs. J. T. Otis, father of the candidate, F. W. Bush, J. A. Bialdell and Dr. W. H. Warren.

Resignations

BETTS, Wm. A., Amboy, Ind., to attend Edgeville College and supply the church at Portland.
HOMAKER, David S., Fort Calhoun, Neb., to continue study at Presbyterian Sem., Omaha.
MOORE, Albert W., Central Ch., Lynn, Mass.
RICHMOND, Geo. L., Main St. Ch., Amesbury, Mass., to take effect Jan. 28, after a ten years' pastorate.
RILEY, Chas. A., Fairmount, Ind.
WISLER, Henry L., Extra, Io.

Dismissions

CHAPMAN, Edward M., Central Ch., Worcester, Mass., Dec. 28.

MCULLAGH, Archibald, Plymouth Ch., Worcester, Mass., Dec. 27.
ROBERTS, Owen W., Wimbledon and Kennal, N. D.

Churches Organized

MANCHESTER, Okla., 30 Dec., 10 members. Edward P. Owen, pastor.
MOUNT PLEASANT, Okla., 11 members.
SAGINAW, Mich., Genesee Ave., rec. 18 Dec., 23 members.
TEXAS, Mich., 21 Dec.

Stated Supplies

CARTER, Fernando E., Mason City, Io., at Woden.
CROSBY, Sam'l B., Toledo, O., invited to supply at Dundee, Mich., until spring.
GONZALES, J. B., Iowa Coll., at Popejoy and Burdette, once in two weeks. He has charge also of the ch. at Union.
INGHAM, J. E., Edward, of Sherburne and Lake Belt, Minn., at Fraser, 16 miles distant, one evening each week.
ROBBINS, Anson H., temporarily at Buffalo Gap, S. D. and outstations.
SANFORD, John L., Anoka, Minn., at Aberdeen, S. D., until March.
WILLIS, John F., recently of Washington Mills, N. Y., at Rosburg, Wn.
WOOD, Abel L., Maine, N. Y., at Union Center.

Miscellaneous

ABROTT, Ephraim E. P., pastor at Chula Vista, Cal., adds to his charge Bonita, a fruit-raising district two and a half miles distant, where he holds an afternoon service.
BLUE, Jas. M., of Charlestown, Mass., having accepted a call to Epsom, N. H., the young men of Winthrop Ch., prior to his departure, tendered him a farewell reception and banquet, which was attended by many prominent citizens.
CLARK, Le Witt S., pastor of Tabernacle Ch., Salem, Mass., on retiring from the city school board after 15 years of service, was presented with a beautiful floral token of esteem.
FIELD, Alden F., of Monrovia, Cal., and his wife, are to make their home at Byron with their daughter, the wife of Rev. Dennis Goodsell.
FREY, T. Arthur, formerly pastor of both Pavilion and Second Chs., Biddeford, Me., is now very ill at University Park, near Denver, Col.
SLOAN, Alex., and his bride, are heartily received by the two churches of Kennebunkport, Me., their new field.
STEVENS, Frank V., and his wife received substantial tokens of regard at their departure from Westminster Ch., Spokane.
TENNEY, Leonard B., has been tendered receptions by the church in Essex, Vt., of which he has been pastor nine years, and by those in South Hero and Grand Isle, where he has begun work. His address will be South Hero.

Accessions to the Churches

Conf. Tot.		Conf. Tot.	
CALIFORNIA		MINNESOTA	
Claremont,	8 22	Belview,	— 7
Fernida,	— 5	Nebraska,	— 11
Los Angeles, Bethle-	— 5	New Palestine,	— 12
hem,	20 20	Spring Valley,	7 12
First,	— 25	St. Paul, University	5 5
Pico Heights,	— 23	Ave.,	— 5
COLORADO		NEBRASKA	
Denver, Second,	4 9	Fairfield,	— 26
Hayden,	— 11	Lincoln, First,	4 7
ILLINOIS		Omaha, St. Mary's	1 5
Aldion,	11 14	Vine St.,	3 8
Aurora,	2 8	NEW HAMPSHIRE	
Chicago, Evanston	— 4	Concord, First,	5 7
Ave.,	— 15	South,	4 6
Central,	— 6	NEW YORK	
Grace,	— 6	Howells,	2 3
Harvey,	4 11	New York, Pilgrim,	42 44
Hinsdale,	— 4	Warsaw,	— 3
La Grange,	4 7	OHIO	
Trinity,	— 4	Austburg,	17 31
Evanston, Asbury	2 18	Breckville,	— 9
Ave.,	4 6	Dover,	4 6
Maywood,	7 14	OKLAHOMA	
Oak Park,	2 18	Guthrie,	— 4
Ravenwood,	— 18	No. Knid,	20 20
Evangelical Union	5 5	Oklahoma City, Sec.	3 3
Warren Ave.,	11 24	Parker,	8 8
West Pullman,	— 18	OREGON	
Geelburg,	— 4	Bachelor Flats,	— 12
West Union,	— 46	Forest Grove,	— 12
INDIANA		Oregon City,	24 27
Cardonia,	7 8	SOUTH DAKOTA	
Cassville,	3 3	Barthold,	— 3
Indianapolis, Bright-	9 9	Hot Springs,	— 16
wood,	— 9	Waubay,	— 5
Trinity,	— 9	WASHINGTON	
IOWA		Almira (second),	— 6
Blairstown,	— 9	Seattle, Pilgrim,	10 48
Blairstown,	— 22	WISCONSIN	
Cincinnati,	— 5	Bloomer,	— 30
Charles City,	— 5	Fulton,	— 8
Edgemoor,	7 12	Janesville, First,	2 5
Sioux City, First,	— 17	Waupun,	2 9
St. Ansgar,	— 17	OTHER CHURCHES	
KANSAS		Baltimore, Md., Sec.	— 4
Alma,	4 8	Guilford, Vt.,	5 5
Fall River,	— 11	Mountain Home,	— 20
Independence,	— 8	Ida,	— 20
Pauline,	2 17	New Haven, Ct.,	— 8
Topeka, Central,	— 17	Niagara, N. D.,	— 5
MAINE		Montville, Mass.,	— 5
Brownville,	— 26	Highland,	— 5
Farmington,	— 26	St. Louis, Mo., Pil-	— 7
Norway,	— 26	grim,	— 7
Stillwater,	2 6	Wibaux, Mont.,	— 5
MICHIGAN		Churches with less	— 5
Almont,	1 8	than three,	7 11
Bellaire,	— 12		
Bridgeport,	— 17		
Central Lake,	— 10		
Detroit, Boulevard,	— 9		
Essexville,	— 9		
Grand Rapids, Smith	4 9		
Memorial,	— 10		
Lansing, Plymouth,	— 10		
Topeka,	— 10		

The Bible ought to be read were it only for the sake of the grand English in which it is written. It is an education in itself.—*Alfred Tennyson*.

In and Around Boston

The Congregational Club

The club had anticipated Forefathers' Day by its notable meeting in connection with the International Council last September. So the final gathering of the year, Dec. 26, was one which might have occurred at any other season. But it was a meeting worthy of any occasion, for it brought to the front the most important work of the churches, the training of the young. Dr. F. E. Clark advocated with emphasis catechetical instruction for young people, for which specific efforts are to be made in the Christian Endeavor Societies. Dr. Doremus Souder spoke from experience of the work of the pastor with the children.

Joseph Cook on Mr. Moody

A large company gathered at Park Street Church last Monday noon to listen to Dr. Cook's tribute to Mr. Moody. The service was under the auspices of the Evangelistic Association. Mr. Cook spoke with much of his old time force. He thought the secret of Mr. Moody's power lay in his self-surrender to God both as Saviour and Lord. This made his an illuminated soul. His one purpose was to increase the number of men and women whose spirits should be lighted from above. He was pre-eminently a man of prayer. This with wonderful secular sagacity made his work successful. He was a born spiritual charlatan. He drew frequently from the leaders whom his various activities called around him. His faith was soundly evangelical. Yet he was more than a Congregationalist, he was a pan-evangelical.

Next Monday there will be a Moody memorial service in Tremont Temple addressed by Rev. Drs. Bates, Plumb, Lorimer and others. The service will occur after the Monday morning ministers' meetings.

A Great Bequest for Baptists

The will of Mr. Daniel S. Ford was a great surprise to our Baptist brethren, albeit they had expected, as they had long been receiving, much from his bounty. His estate is estimated at \$2,500,000; and the entire amount, except a very moderate provision for his only daughter, Mrs. W. N. Hartshorn, is given for charitable purposes. The bulk of it goes to the Baptist denomination. The Youth's Companion Building and considerable other property, with \$350,000, to be increased after the death of his daughter, is devised to the Baptist Social Union of this city. The Union corresponds in organization and aim to the Congregational Club, except that ministers are not eligible for membership, though many are the guests of members. A part of this sum is to be used in erecting a new building for the union, and the remainder for the carrying on of its work. By the use of such ample means a great advance may be made in the Christian work done by Baptists in Boston, in which all Christians will rejoice. After the specific bequests, the residue of the estate is to be divided between eight Baptist organizations. It is long since so large a property was given for distinctively Christian work.

Dean Stubbs Welcomed

Owing to the storm on New Year's Day it was a very select audience that greeted Dr. Stubbs, Dean of Ely, at his first lecture in Steinert Hall. But his paper on Shakespeare as a Religious Teacher was received with enthusiasm by the brave ones, among whom we noted Bishop Lawrence, Professor Churchill and at least one of our Pilgrimage Party which Dean Stubbs welcomed so warmly to Ely. The distinguished Englishman has a fine presence, and, although he reads his lectures, succeeds by modulation, expression and look in impressing his personality strongly upon his hearers. It was a pleasure not soon to be forgotten to hear him read extracts from Shakespeare in his sympathetic, cultured voice. Dr. Stubbs will remain in Boston until Jan. 11, giving lectures on Ely Cathedral, Charles Kingsley and Christian Socialism, Milton and the Puritans, The Ideal Women of the Poets, and James Russell Lowell.

Biographical

PROF. JOSEPH K. CHICKERING

A modest, cultured, lovable, useful man was Professor Chickering, who died in Burlington, of pneumonia, Dec. 27, after an illness of but a few days. Born in Portland, Me., in 1846, he graduated from Amherst College in 1869 and for a number of years was connected with the department of rhetoric and elocution there. After severing his connection with that institution, about a dozen years ago, he rendered valuable help in the preparation of the Century Dictionary. His next chair was that of English Literature at the University of Vermont, which he occupied till 1894. Since then he has resided for different periods at Cambridge, Mass., New Haven, Ct., Brooklyn, N. Y., and since last September in Burlington, Vt., spending his summers usually in that delightful colony of educated Christian people at Waterville, N. H. Few men were blessed with so wide a circle of faithful friends, whom he, in turn, rewarded with his wise counsel and unfailing sympathy. He endeared himself particularly to his students in Amherst College, many of whom found in him just the confidant and adviser they needed in the critical years of their life. He leaves a wife, a son and a daughter. His brother is Rev. John W. Chickering of Washington, D. C. Substantial as were his attainments in the field of scholarship and valuable as was his instruction, his Christian consecration and earnestness were perhaps his most marked characteristics.

Congregational Ministers Deceased During 1899

Adams, Frederick H., Arctic, R. I.,	Feb. 6, 65
Allen, Ebenezer, Marshfield, Mass.,	Jan. 4, 79
Armstrong, Frederick A., College Park, Cal.,	Feb. 24, 79
Austin, Samuel J., Darien, Ct.,	Aug. 19, 72
Bancroft, Isaac, Council Bluffs, Io.,	Aug. 22, 84
Barbour, William M., Maiden, Mass.,	Dec. 9, 72
Barrows, Walter M., Greenwich, Ct.,	Aug. 10, 83
Berry, Augustus, Peabody, N. H.,	Oct. 4, 75
Bradshaw, John, Ann Arbor, Mich.,	July 8, 87
Brad, Jan. 8, Oberlin, O.,	Aug. 11, 65
Bred, Samuel B., Ann Arbor, Mich.,	April 16, 78
Brown, Robert P., Eld. Ok.,	April 30, 61
Burns, Willard D., Interlachen, Fla.,	Sept. 25, 61
Burnell, Thomas S., Northampton, Mass.,	April 16, 76
Carpenter, Henry M., Randolph, N. Y.,	Mar. 22, 74
Clapp, Alexander H., New York, N. Y.,	April 27, 80
Cochran, Albert B., Decatur, Mich.,	April 18, 49
Collier, John L., Columbus, O.,	April 5, 69
Corwin, Eli, Chicago, Ill.,	Aug. 19, 74
Dana, John J., Housatonic, Mass.,	June 18, 88
Davis, Frank W., Cumberland Center, Me.,	Mar. 4, 39
Davis, K. Henry, Oliver, Mich.,	Feb. 20, 54
Evans, E. C., Montreal, Can.,	Mar. 27, 61
Everest, Asa E., Council Bluffs, Io.,	Jan. 20, 78
Fessenden, W. Chaffin, Sandfield, Mass.,	Jan. 3, 39
Furber, Daniel L., Newton Center, Mass.,	Nov. 19, 79
Gale, Edmund, St. Paul, Minn.,	Mar. 19, 77
Gardner, Samuel S., Washington, D. C.,	Mar. 24, 68
Gerhardt, Otto, Des Moines, Io.,	Dec. 20, 72
Goud, George H., Worcester, Mass.,	May 8, 72
Griffin, John S., Hillsboro, Ore.,	Feb. 5, 91
Griffiths, Griffith, Glen Ellyn, Ill.,	Dec. 1, 75
Guild, Charles L., Greensboro, Vt.,	Jan. 2, 64
Harding, Charles, Sholapur, India,	Oct. 29, 72
Harris, Samuel, New Haven, Ct.,	June 25, 85
Hawell, Richard, Latona, Wn.,	Dec. 4, 79
Hayes, Stephen H., Cambridge, Mass.,	Nov. 4, 85
Hazeltine, Henry M., Jamaica, N. Y.,	Dec. 1, 74
Heath, Albert H., St. Johnsbury, Vt.,	Mar. 17, 68
Hicks, William H., McAllister, I. T.,	June 10, 74
Hine, Sylvester, Hartford, Ct.,	July 28, 81
Holbro, A. Amos, Sturbridge, Mass.,	July 10, 74
Horne, John K., Berlin Mills, N. H.,	Oct. 31, 33
Houston, Albert S., Evanston, Ill.,	Mar. 30, 47
Hovenden, Robert E., Tawas, Mich.,	Feb. 17, 71
Hurbat, Wallace, Condon, Ore.,	Oct. 18, 91
Hyde, Charles M., Honolulu, H. I.,	Apr. 16, 67
Jaggar, Edwin L., Springfield, Mass.,	N. V. 28, 64
Johnson, Alfred K., Rosedale, Cal.,	Mar. 29, 65
Jones, Daniel I., Cincinnati, O.,	June 14, 58
Jones, Thomas E., Pittsburg, Pa.,	Nov. 11, 69
Jones, William O., Pittsburg, Pa.,	May 5, 44
Kedzie, Adam S., Grand Haven, Mich.,	Feb. 4, 85
Knowles, David, Guilberton, Neb.,	Feb. 12, 88
Lamson, Charles M., Hartford, Ct.,	Aug. 8, 56
Mar. H. H., Olive, Mich.,	Feb. 16, 87
Marsh, Spencer, Washington, D. C.,	Feb. 3, 69
Merrill, Thomas, Uts, Col.,	June 26, 82
Miligan, James F., Columbus, O.,	Jan. 17, 38
Mord, Frederick, Derby, N. Y.,	Jan. 22, 70
Palmer, Charles M., Stoddard, N. H.,	Sept. 4, 62
Parker, Roswell D., Manhattan, Kan.,	Mar. 22, 78
Perkins, Ariel K. F., Worcester, Mass.,	June 27, 78
Pike, John, Rowley, Mass.,	Sept. 20, 86
Platt, Jeremiah L., Wichita, Okl.,	April 16, 65
Prior, Isaac K., Redfield, S. D.,	Mar. 8, 58
Reed, Myron W., Denver, Col.,	Jan. 30, 62
Reynolds, William T., North Haven, Ct.,	Jan. 22, 75
Roberts, Thomas S., Lawrence, Kan.,	Aug. 26, 51
Rockwood, George A., Willburg, Ore.,	Sept. 18, 67
Rouse, Thomas H., Bellevue, Fla.,	Mar. 30, 79
Roland, Samuel, Mead, Pa.,	Feb. 1, 81
Samuel, Robert, Brewster, Mass.,	Oct. 17, 81
Savage, Charles A., Orange, N. J.,	May 11, 50
Scott, Nelson, Amherst, Mass.,	Jan. 26, 81
Sherman, Charles S., South Manchester, Ct.,	Jan. 3, 88
Simmons, Henry C., Fargo, N. D.,	Dec. 20, 54
Smith, Harriet A., Worcester, Mass.,	June 16, 78
Smith, Elijah P., Mr. Pleasant, Io.,	Nov. 2, 64
Smith, George, Northwood Ridge, N. H.,	April 7, 77
Smith, L. Adams, Yeeler, Wn.,	June 10, 71
Smith, Michael K., Newark, N. J.,	Mar. 17, 83
Spurr, William H., Eastford, N. H.,	Sept. 2, 80
Switzer, Christopher J., West Townsend, Vt.,	Dec. 2, 64
Sylvester, Charles S., Feeding Hills, Mass.,	Jan. 25, 72
Talbot, Benjamin, Columbus, O.,	Jan. 16, 71
Thomas, Oso A., Forest Grove, Ore.,	June 17, 83
Tingley, Edwin W., Wilford, Mass.,	July 18, 64
Towler, Charles A., Grinnell, Io.,	Feb. 22, 61
Vallet, Louis F., Highland, Ill.,	Mar. 11, 69
Wadsworth, Thomas A., Milwaukee, Wis.,	May 22, 77
Wellington, Horace, Roxbury, Mass.,	Jan. 9, 84
Wells, James D., Des Moines, Io.,	July 27, 50
Wiley, Worcester, Andover, Mass.,	Mar. 31, 90
Wilson, Thomas, Waterville, N. Y.,	Dec. 11, 77
Wood, Earl N., Fort Fairfield, Me.,	June 22, 58
Wood, George L., Washington, D. C.,	Jan. 8, 80
Wood, John, Fitchburg, Mass.,	July 2, 90
Wright, William M., New Paynesville, Minn.,	May 23, 51

DIED IN 1899, BUT NOT PREVIOUSLY REPORTED

Adair, Samuel L., Oswatimie, Kan.,	Dec. 27, 87
Bixby, Alanson, Allen, N. Y.,	Dec. 15, 80
Eiser, Jacob W., Annawan, Ill.,	July 29, 60
Hardin, Robert, Hatton, Ala.,	May 9, 48
Jones, John H., Radnor, O.,	Aug. 21, 84
Jones, William L., Mason, Ga.,	Jan. 7, 71
Rees, Henry, Emporia, Kan.,	Dec. 5, 78
Spell, William, Burlington, Kan.,	Nov. 9, 68
Woodmansee, William, Milwaukee, Wis.,	Nov. 9, 68

Average age of 103 ministers deceased, 69.4, against seventy-seven ministers, averaging 68.9, last year.

Marriages

The charge for marriage notices is twenty-five cents.

CROSBY - HESCOCK - In Monson, Me., Dec. 24, Dr. N. H. Crosby and Marion, daughter of Rev. G. B. Hescok.

KELOGG - RICHARDS - In Vergennes, Vt., by Rev. R. H. Dues, Deacon Charles B. Kellogg of N. Amherst, Mass., and Nellie S. Richards of Vergennes.

SLOAN - PARKER - In Groveland, Mass., Dec. 20, Rev. Alexander Sloan of Kennebunk, Me., and Annie S. Parker of Groveland.

SMITH - MCMURRAY - In Wichita, Kan., Dec. 15, by Rev. W. B. Smith, Rev. W. R. Smith of Udall, Kan., and Hulda E. McMurray of Wilton Junction, I.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line five cents, counting eight words to a line. The money should be sent with the notice.

CARTER - In Somerville, Dec. 13, Maria Carter, lately of Reading.

GRIFFITHS - In Ixonia, Wis., suddenly, Rev. Griffith Griffiths, of Glen Ellyn, Ill., aged 75 yrs., 9 mos. He had been a leader among Welsh Congregationalists in this country, having held pastorates in several prominent Welsh churches.

MISS J. B. RICHMOND

Died, in West Newton, Dec. 12, Jerusha B. Richmond, aged 84 yrs., 10 mo.

Miss Richmond was born in Braintree, Feb. 12, 1814, and was the youngest of a family of five children. After the death of her father and eldest sister, the family removed to Boston, and some years later went to West Newton, where she spent the rest of her life.

Although possessed of a frail body, she had an executive ability, joined to an unselfishness of character, that made her one to be relied upon in cases of trouble or distress. Especially was this exemplified in the care and devotion that she showed to an invalid sister for nine years.

Her hospitality was unbounded, and nothing gratified her so much as to entertain or do some act of service for some one else. Truly could it be said of her that her motto, like King John's of France, was, "I serve." Bright up as she was in a family who were remarkable for their strong religious convictions and the influence they exerted over others, it was not strange that she held firmly to the doctrine that she had been taught in her childhood, and always felt deeply interested in the church and its work.

A little more than four years ago she buried her only remaining sister, and, though she had kind and loving friends, a devoted niece and a home with those who were never tired of ministering to her, yet, like a homesick child, she longed for the company of those who were gone.

Her last illness was very brief and painless. Only a few days of weariness and waiting and then she slept, and when she woke again she saw those "angel faces" that she had loved long since and sat awhile.

MRS. M. J. FLINT

Mrs. Mary J. Flint, widow of Deacon Isaac Flint, died in Reading, Mass., Dec. 1, aged 74 yrs., 8 d.s. She was born in Eliot, Me., Nov. 23, 1825, as a member of the historic Cutts family. Commenced teaching in the public schools of her native town when sixteen years of age, afterward teaching in North Reading, Mass., where in 1858 she married Deacon Flint and became a permanent resident of that town. Having early commenced the religious life and joined the Eliot Congregational church, she afterwards united with the Congregational church of North Reading. There she became an active and worthy member, being a helper in every good work. She was quite an invalid in her last years, but bore all trials with patience and resignation, and gave testimony in her last hours that it was not by her own righteousness that she would be saved.

If I want to light a million candles there are two ways in which I may do so. I may strike a million matches and put one to each of them; in this case they are all original lights. Or I may light with one match only twelve candles, bring these into illuminative contact with others, bring these others into contact with a third class, and so on throughout the series. In this case only the twelve lights are original; the rest are really derived from them. Now this latter is the method of Jesus.—Matheson.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

Atlantic Monthly.....	\$3.25
The Century Magazine.....	3.60
St. Nicholas.....	2.60
Scribner's Magazine.....	2.60
Harper's Magazine.....	2.75
Harper's Weekly.....	3.25
Harper's Bazar.....	3.25

Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

"The Best is Cheapest."

We learn this from experience in every department of life. Good clothes are most serviceable and wear the longest. Good food gives the best nutriment. Good medicine, Hood's Sarsaparilla, is the best and cheapest, because it cures, absolutely CURES, when all others fail.

Scrofula Bunches—"An operation helped my son temporarily, for scrofula bunches on his neck, but Hood's Sarsaparilla cured." Mrs. Lewis A. Carpenter, 51 Wadsworth St., Hartford, Conn.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver illia; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

Post Office Scales **WARD'S**
10 Styles. 50c. to \$5.00.
49 Franklin St., Boston.

NOT 600, BUT 1.

According to Herbert Spencer, we must hear a thing 600 times before we understand it. If we comprehend a proposition at once, it is only because it was ours already.

We hesitate to differ with Herbert, because he wouldn't believe it till we had told him so 600 times. But he is wrong! And this Book Cabinet is our Bill of Particulars.

When we say that it is the best value in a large cabinet that we have ever offered, the statement will pass current at its face value, and we shall have from 15 to 40 persons here this very week to see this piece of furniture.

They will find a 200-volume, 3 partitioned cabinet, with 3 outside drawers and mounted upon six legs. The entire front is carved in low relief. The center cabinet is projected slightly forward, which permits extra carving on the dividing pillars. It is a superb piece.



They will find a 200-volume, 3 partitioned cabinet, with 3 outside drawers and mounted upon six legs. The entire front is carved in low relief. The center cabinet is projected slightly forward, which permits extra carving on the dividing pillars. It is a superb piece.

PAINE FURNITURE CO.,

RUGS, DRAPERIES and FURNITURE,
48 CANAL ST., BOSTON.

More Forefathers' Day Occasions

SPRINGFIELD, O.

The Men's Club of First Church had about 200 guests at a New England supper served by the ladies, with Pilgrim maidens for waiters. The president of the club, a Boston boy, presided and was toastmaster. Introductory remarks on Our Forefathers were made by the pastor, Rev. C. H. Small. The address of the evening was by Pres. C. F. Thwing, D. D., of Western Reserve University, on The Old Pilgrim and the New. Short speeches were made by several city pastors.

FUGET SOUND CLUB

The meeting was at First Church, Tacoma, Wn., and the program was interesting. An impressive address was given by Rev. E. L. Smith on Our Inheritance from the Pilgrims, and Rev. A. P. Powelson spoke on What Is a Pilgrim? Both speakers emphasized the thought that Congregationalism has a mission to preserve the spirit of independence as opposed to centralization in business and the state as well as in the church.

REPUBLICAN VALLEY CLUB

The first meeting of the club was held at Cambridge, Neb. Rev. F. W. Pease reviewed Clarke's What Shall We Think of Christianity? Rev. William Hardcastle led in a study of Galatians. A sumptuous repast was served at the Opera House, after which Rev. W. J. Turner spoke on Sorooby, Rev. F. F. Lewis on Plymouth, Rev. G. W. Mitchell on Cambridge, Miss Selma Noren on The Pilgrim Mothers.

SAN FRANCISCO CLUB

The San Francisco Club had a banquet, with about eighty present. President Rader presented Dr. Cherington of Plymouth Church and Dr. Hutsiniller of the Methodist body. The former spoke on The Puritan Spirit in Civil Affairs, the latter on The Puritan and the Wesleyan—Their Mutual Obligations.

PITTSBURG, PA.

The club of Pittsburgh and vicinity celebrated at the Fifth Avenue Church, Pittsburgh. The address was by Rev. B. G. Newton.

FITCHBURG CLUB

The club at Fitchburg, Mass., held its meeting in Rollstone Church. Dr. J. M. Bell was chosen president. Dr. Arthur Little of Boston gave the address on Loyalty to the Traditions of the Fathers. It was able and inspiring and contributed largely to one of the most enjoyable meetings of the year.

PASSUMPSIC CLUB

The meeting was at Lyndonville, Vt. The speaker was Dr. A. Z. Conrad of Worcester, Mass., on A Nineteenth Century Spirit in a Twentieth Century Body.

DENVER, COL.

The churches of the city were delightfully entertained by First in its parlors. Two addresses were delivered, one by Rev. S. C. Fulton on The Yankee Boy, the other by Dr. J. B. Gregg on The Spirit of the Pilgrim. Refreshments were in charge of the young people.

MEADVILLE, PA.

Park Avenue's Men's Club, assisted by the ladies, gave an evening reception and had as speaker President Thwing of Western Reserve University, whose topic was The Work of the Pilgrim Fathers and the History of Congregationalism.

PASCATAQUA CLUB

The celebration was at Exeter, with 123 members in attendance. Addresses were given by Rev. F. H. Page of Lawrence, Mass., on the question, Are the Forefathers Reproduced in the Boers? and by Dr. C. H. Beale of Roxbury, Mass., on The Method of Progress. The addresses were of superior merit and timely. An excellent dinner was provided at the Squamscot House.

SPARTA, WIS.

At a special service selections from Macaulay, Edward Everett, G. H. Hoar, John Pierpont, Mrs. Hemans and Leonard Bacon were used. A choir of men has been formed to lead the singing in the church services.

BROOKLINE, MASS.

The Harvard Church Brotherhood, a virile club of men, was addressed by Rev. E. P. Parker, D. D., Dec. 22, whose theme was Some of the Gentler Aspects of Puritan Life and Character. It was made an open meeting, the entire congregation being invited.

CENTRAL OHIO CLUB

After several years of inactivity this club was revived on Forefathers' Day. One hundred persons sat down to supper in the parlors of First Church, Columbus. The principal address was by Dr. Nehemiah Boynton of Detroit, who spoke on The Modern Puritan. Fraternal greetings were also extended by ministers representing the Episcopal, Presbyterian and Methodist churches.

Your Success

depends largely upon the success of the firm you work for.

You will find that success is not very elusive if you take the agency for

The Ladies' Home Journal

AND

The Saturday Evening Post

because these are two of the most successful periodicals in America.

We want reliable, competent, ambitious agents in every town.

The commissions on all subscriptions, and the rebates for large clubs, are liberal enough to make every good agent happy.

And \$18,000 in addition to all commissions and rebates, which is to be divided among 764 of the best agents at the end of the season, will add a good deal to that happiness.

Write for particulars.

The Curtis Publishing Company, Philadelphia

RHEUMATISM.

I will guarantee to cure the worst case of Rheumatism. I do not ask you to send me one cent. Send me your name and address. CHAS. L. FRYE, 105 Summer St., Dep't F., Boston, Mass.



The dictionary says

success means prosperity; good fortune; a wished-for result. The success of

Pearline means more. It means that Pearline has proved itself

the easiest, quickest, safest, most economical thing to use in washing and cleaning. It means that women

have found this true, and haven't been slow to tell others the truth about it. There's nothing odd about the success of Pearline. It does so much and saves so much.

Cleanliness is next akin to Godliness.



Your Whole Family Would Be Satisfied

with one of these surreys. They are handsome, strong, stylish, easy riding and durable. Selling on our plan you can examine it thoroughly before you are required to buy it.

WE HAVE NO AGENTS

but sell all goods direct from our factory to the purchaser at wholesale prices. We are the largest manufacturers of vehicles and harness in the world selling to the consumer exclusively. We have pursued this plan successfully for 27 years. You assume no risk as we ship our goods anywhere for examination and guarantee safe arrival. Largest selection in the country as we make 178 styles of vehicles and 65 styles of harness. Catalogue free.

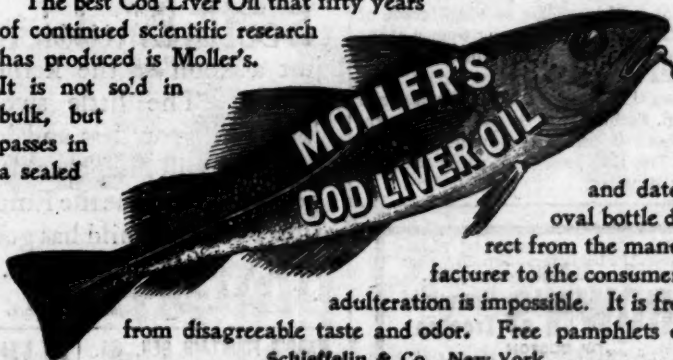
ELKHART CARRIAGE & HARNESS MFG. CO., W. B. Pratt, Socy., Elkhart, Indiana



No. 126—Double Buggy Harness, with nickel trimmings. Price complete with collar and hitch straps, \$22. As good as sells for \$30.

The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's.

It is not sold in bulk, but passes in a sealed



and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

Good Pills for the LIVER STOMACH BOWELS

BEECHAM'S PILLS

10 cents and 25 cents

The Business Outlook

Owing to the holiday season and the annual period of stock-taking, the general business situation wears a more or less quiet aspect, although there is considerable doing in the way of reordering business. The recent holiday trade was the heaviest in years. The stock market panic being over, there is a more cheerful tone in every branch of trade and some increased firmness in quotations of some commodities, notably coffee, cotton, copper, tin and lead. A feature of the general situation continues to be the strength in textiles. The position of wool is a very strong one, the stock held in Boston at the close of the year being comparatively small.

In boots and shoes manufacturers have enjoyed a great year, and the outlook for this branch and in hides and leather continues most promising. As is natural at this season of the year, there is not much new business in iron and steel, but manufacturers continue as busy as ever on old orders. Lumber has quieted down, as have also building materials, but there is still a good share of activity in this direction. Cotton goods of all kinds remain very strong, and mills and jobbers have had an excellent year.

The feeling in speculative circles is much improved, the panic having transferred security holdings from weak to strong hands. Soon after the first of the year the writer looks for much higher prices both in Wall and State Streets.

Education

— Pres. Benjamin Ide Wheeler of the University of California has been elected a corresponding member of the Imperial Archaeological Institute of Berlin. He is the first American scholar to be so honored.

— Prof. Crosby Emery of Bowdoin College has been elected to the chair of political economy at Yale University. He graduated at Bowdoin in 1892, is only twenty-seven years old, and will be the youngest professor at Yale.

— The sacred congregation of the propaganda at Rome has decided adversely on the petition of the Christian Brothers for permission to teach the classics in their schools in the United States. The congregation adheres to the ancient rule relegating this privilege to the Jesuits, not deeming that conditions in the United States, exceptional though they be, warrant any change.

— Mr. J. L. Dixon, after having been connected for nine years with the Bible Normal College, formerly the School for Christian Workers, of Springfield, Mass., has resigned from his office of vice-president. For a short time Mr. Dixon was president of the institution, but was obliged to give this up on account of ill health. His successor has not yet been elected. Mr. Dixon will probably go into business, but projects for the immediate future a European party. The trustees have put on record their appreciation of his unselfishness, devotion and fidelity, and declare that to him mainly the college is indebted for its present broad scheme and high grade of work. His Bible class of young women at the First Church has been doing valuable original work in its study of the life of Christ. The Bible Normal College has now commissioned Rev. W. B. Forbush, Ph. D., of Charlestown, to represent it before the public. He will speak on The Kingdom of the Child or on the Teaching Ministry.

"I have found your Bronchial Troches most useful for hoarseness and colds." PROF. L. ROCI, Queens College, LONDON, ENG.

BROWN'S Bronchial Troches

OF BOSTON
Sold in boxes only—Avoid imitations.

Moody Memorial Endowment

AN APPEAL FROM OFFICIAL SOURCES

"I have been ambitious, not to lay up wealth, but to leave work for you to do," were almost the last words of D. L. Moody to his children.

At a meeting of Mr. Moody's friends, held in Northfield on the evening of his funeral, it was resolved that a statement regarding the institutions founded by him be given to the public.

These institutions are unique in character, and offer an opportunity for young men and women of limited means to secure an education that will thoroughly equip them for Christian life and service. They consist of the Northfield Seminary and Training School for young women, Mt. Hermon School for young men and the Bible Institute, Chicago. All are incorporated.

The Northfield plant consists of about 1,200 acres of land and about thirty buildings, beautifully situated and excellently equipped. With present endowment it is valued at one and a quarter millions, and is practically free from debt. At Chicago the buildings, land and endowment exceed \$250,000 in value.

The Northfield schools have about 400 students each, who are charged \$100 per annum for board and tuition. The actual cost is about \$200. At Chicago the amount required approximates \$150 each for 300 students.

In brief, therefore, a sum of about \$125,000 is annually required to maintain the work inaugurated by Mr. Moody on the principles successfully pursued for the past twenty years. This sum has heretofore been largely raised by his personal efforts. We believe his friends will now wish to express their appreciation of him and their gratitude to God for his accomplished work by sharing the responsibilities bequeathed to his children by raising the present limited endowment to \$3,000,000, the interest on which, at four per cent., would guarantee the perpetuation of his work in all its present prosperity. Such an endowment would be a monument to his memory more enduring than brass or marble, and just such a memorial as he himself would have most desired.

The appeal is therefore made now to Mr. Moody's friends throughout the world to contribute, without curtailing their support for current expenses, to a Moody Memorial Endowment, notifying his elder son, W. R. Moody, East Northfield, Mass., of the amount they are moved to give.

Every sympathy is a memory.—*Matheson*

It's Scrofula

Those little kernels in the neck! Has your child ever had them? You know sometimes they swell, become painful, soften, and end in a scar. Give such a child

Scott's Emulsion

just as soon as the kernels appear. The little swellings will grow less and less and soon will disappear altogether. Continue the Emulsion until the child has good flesh and a healthy color.

50c. and \$1.00, all druggists.

SCOTT & BOWNE, Chemists, New York.

WARD'S FOUNTAIN PEN, \$1.
Reliable. The Pen Solid Gold.
49 Franklin Street, Boston.

WARD'S

Cream of Wheat

For a good, hearty, nourishing, winter breakfast, to fit for school or office, try this:

Breakfast Porridge

To one quart of boiling water add one-half teaspoon full of salt and three-fourths of a cup of Cream of Wheat. Stir it in slowly and cook fifteen minutes or longer, in a covered dish set in boiling water. Cooking one-half or three-quarters of an hour increases its delicacy of flavor. Serve hot with cream and sugar. Many prefer it to stand until it jellies, as this adds somewhat to its delicacy.

Ask your grocer to show you the beautiful Cream of Wheat pictures.

Cream of Wheat Co., Minneapolis, Minn.

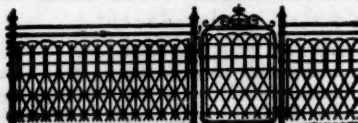
ANY ONE thinking of purchasing a PIANO-FORTE or ORGAN

of any make can secure the services of an independent expert to make selection, without extra cost, and thereby be sure of obtaining the best instrument for the money, by addressing HENRY BASFORD, Congregational House, Room 106.

Refers to Dr. A. E. DUNNING, Editor of *The Congregationalist*.

A Delicious Dessert
Lemon Sherbet made with
KEYSTONE
Silver White
GELATINE

If your grocer cannot supply you, send to his name and we'll send you a complete box free, with recipes by the leading cooks of the country. A full size box mailed for 10 cents.
J. H. HARRIS, CARBON WORKS,
Detroit, Mich.
The largest makers of gelatine in the world.



ORNAMENTAL FENCE!

25 different designs, they are all steel and cheaper than wood fence. Special prices to Churches and Cemeteries. Write us for catalogue.

KOKOMO FENCE MCH. CO.,
31 NORTH ST. KOKOMO, IND. U.S.A.

BLINDNESS

PREVENTED AND CURED.

Dr. Williams' Absorption Treatment!
NO KNIFE! NO RISK!

Send for Free Descriptive Pamphlet and Booklet of Testimonials containing positive proof of Cures.

F. A. WILLIAMS, M. D.,
194-200 Columbus Ave., Boston, Mass. Sanitarium,
West Newton, Mass.

HOOPING-COUGH GROUP

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 80 North William St., N. Y.



310 First Premiums

AWARDED TO THE PRAIRIE STATE INCUBATOR. Guaranteed to operate in any climate. Send for catalogue.

PRAIRIE STATE INCUBATOR CO., Homer (N.Y.), Pa.

CHURCH BELLS CHIMES AND PEALS

Best quality on earth. Get our price.

McSHANE BELL FOUNDRY, Baltimore, Md.

The New Year in Brooklyn

Brooklyn people are fond of believing that their city has been one of Mr. Moody's favorite fields of work. Though he visited the city often, his influence seemed to increase with every return. His visits the past summer and fall brought him before a vast number of people. His life and work have been the prevailing theme in the city the past week. In Plymouth Church the Sunday following Mr. Moody's death Dr. Hillis preached on the life and character of the great evangelist, and produced a profound impression by a sermon which is generally regarded as the most remarkable utterance Dr. Hillis has yet made in Plymouth Church. Preaching in Plymouth's pulpit twice last September, Mr. Moody got near to the heart of that church. Although other themes were announced for the two weekly prayer meetings held since his death, the theme which actually prevailed was Dwight L. Moody. At one of these meetings Dr. Lyman Abbott was present, and the estimates which he and Dr. Hillis both gave were exceedingly impressive.

Last Sunday afternoon the churches of the city were invited to unite in a memorial service in the Central Presbyterian Church. Many of the pastors responded with letters of regret that engagements prevented their attendance. Among the speakers were the following: Dr. W. McWilliams, Mr. Moody's long-time friend, trustee of Northfield Seminary; Rev. Drs. J. F. Carson, Presbyterian; A. C. Dixon, Baptist; J. C. Chadwick, Methodist Episcopal; A. T. Pierson, and others who spoke feelingly. Mr. Sankey sang several of Mr. Moody's favorite hymns. A generous collection was taken for the endowment of the Northfield work.

The Church of the Pilgrims is meeting its present exigency with great practical wisdom. There will be no candidating, and to this end, until Dr. Storrs's successor is appointed, the pulpit will be supplied by one man, not a candidate. Dr. M. W. Stryker, the well known president of Hamilton College, has been invited to be the supply. He has agreed to preach for several Sundays, but has not seen his way clear to take up the committee's appointment indefinitely. He is known to have set himself against the acceptance of any pastorate, regarding the presidency of Hamilton College as his life work. At the business meeting, Dec. 20, Mr. G. P. Stockwell, chairman of the general committee, gave out the following authorized statement: "Two sub-committees from the committee of twenty visited different places last Sunday, but no definite conclusion was reached. It is the policy of the committee, and a perfectly just one, we all think, not to give the names of any men who are thought of in connection with the succession to Dr. Storrs. It would be unfair thus to disturb any other parish and consequently our own. It must, of course, be a strong man who is to take Dr. Storrs's place. A number of men must of necessity be heard, but there will be no candidating."

Dr. Storrs continues to improve in health. No doubt the sense that he is free from the great responsibilities of his pastorate and the knowledge that his church is meeting with rare wisdom and unanimity the difficult problem of choosing his successor contribute very materially to the renewal of his strength.

The Lee Avenue Church, Rev. S. H. Cox, pastor, held a special Christmas communion service. Pastor and officers hunted up about 200 old members who have been scattered over the city and had ceased to attend the church. The special communion service was planned as a joyful reunion of old members. The occasion was most happy and will doubtless result in renewed interest on the part of many who have for some time been lost to it. Mr. Cox is proving an excellent preacher and an attractive pastor.

Immanuel Church has feared that it might lose Rev. E. P. Ingersoll, who has received two or three calls to other fields. The young

church is so attached to the pastor that a congregational meeting was recently held, at which a substantial increase was added to his salary. There were also many expressions of such confidence in him and such a sense of need that he should remain that he has given up all thought of leaving.

H. P.

Our Readers' Forum

DIFFERENT VIEW POINTS

I never read *The Congregationalist* prior to my trial subscription, and I assure you that in wide-awake enterprise, ability and religious zeal I deem it as near press perfection as can be attained. I admire its Christian and patriotic stand on all the great questions of the day.

C. E. P.

Rhode Island.

Your standing by what seems to all true statesmen the true providential indications of the hour, as to the Philippines, has my unqualified indorsement and thanks.

Vermont.

DR. FORSYTH ON THE ATONEMENT

I would like to tell you how much I have enjoyed Dr. Forsyth's interesting paper on the atonement. It is very refreshing after the numerous and unnecessary apologies that have been offered for the latter, and the disposition that prevails to a certain extent to look so lightly upon the necessity and the reality of Christ's sufferings. It seems to me as though one of the strongest and the tenderest points that have ever been advanced concerning the real object of the atonement is the one Dr. Forsyth brings out in the last division of his first paper, where reference is made to "the kind (not the amount) of penalty" which sin deserves. Could any one portray in a more refined and inoffensive manner the holy majesty of God, the pitying, unselfish love of our Saviour and the realization of a just punishment for sins that sweeps with such an insistent force over the soul of every penitent sinner?

C. D. P.

O, do not pray for easy lives. Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

WE BUY lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass. Try them.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

Ferry's SEEDS

grow paying crops because they're fresh and always the best. For sale everywhere. Refuse substitutes. Stick to Ferry's Seeds and prosper. 1900 Seed Annual free. Write for it. D. M. FERRY & CO., Detroit, Mich.

Larkin Premiums FREE.

HANDSOME PREMIUMS, Value \$10.00 each, for selling or using \$10.00 worth of the

LARKIN SOAPS.

Choice of Writing Desk, Morris Chair, Bookcase, Brass and Steel Bed, Silver Tea Set, Oil Heater, Lamps, Watch, etc.

30 DAYS' FREE TRIAL.

Beautifully illustrated booklet free to all who ask. It tells how to earn the Larkin Premiums. THE LARKIN SOAP MFG. CO., Buffalo, N. Y.



PARKER'S HAIR BALSAM
Glosses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling out, and \$1.00 at Drugists.

GOLD DUST

The Best Washing Powder.

Housework is Hard Work Without It.

The Atlantic Monthly

JANUARY, 1900

CONTAINS

REFORM IN THEOLOGICAL EDUCATION

William DeWitt Hyde,

President of Bowdoin College.

This is a revised form of the paper which, when read at the International Council of Congregational Ministers, became the storm-centre of discussion.

The opening installment of

THE AUTOBIOGRAPHY OF W. J. STILLMAN

The first of Žitkala-Sa's papers:

IMPRESSIONS OF AN INDIAN CHILDHOOD

England in 1899. R. BRIMLEY JOHNSON.

Between Elections. JOHN J. CHAPMAN.

Disarming the Trusts. JOHN BATES CLARK.

The Future of the Chinese People. D. Z. SHEFFIELD.

THREE STORIES, SEVEN SONNETS AND THE CONTRIBUTOR'S CLUB

SPECIAL OFFER:—In order to introduce the Atlantic to a large circle of new readers, the publishers announce that on receipt of 50 cents the magazine will be sent on trial, for three months, to any person whose name does not now appear upon the Atlantic subscription list.

Send postal for new illustrated prospectus for 1900.

35 Cents a Copy. \$4.00 a Year.

HOUGHTON, MIFFLIN & COMPANY, 4 Park St., Boston

Memory=Points About Singer Sewing=Machines.

SOLD ON INSTALMENTS. . .
OLD MACHINES EXCHANGED.

We make but one grade of product, admitted to be the best; hence attempts at imitation.

We deal directly with the people, through our own employees all over the world, selling 800,000 machines annually. We do not sell to dealers nor through department stores.

If You Buy a Singer

You get an up-to-date machine, built on honor, to wear a lifetime.

You get it for the lowest price at which such a machine can be furnished.

You will receive careful instruction from a competent teacher at your home.

You can obtain necessary accessories direct from the Company's offices.

You will get prompt attention in any part of the world; our offices are everywhere, and we give careful attention to all customers, no matter where their machines may have been purchased.

You will be dealing with the leading sewing-machine manufacturers in the world, having an unequalled experience and an unrivaled reputation to maintain—the strongest guarantees of excellence and fair dealing.

THE SINGER MANUFACTURING CO.

Salesrooms in Every City in the World.

IT KEEPS THE STOMACH SWEET



"We know of many instances where oatmeal porridge could not be eaten, but when properly prepared from Quaker Oats all difficulty vanished, and the result a benefit in all ways to the individual."—*Health*, London, May 6, 1899.

FRIED PUDDING.—Take the cold breakfast porridge, cut into slices, dip into egg, and fry on the griddle, like Indian pudding or hominy, and serve with butter or syrup. Quaker Oats fried pudding is delicious. Be sure and try it.

At all Grocers in 3-Pound Packages.

QUAKER OATS makes not only the best breakfast porridge in the world, but also delicious, wholesome bread, muffins, cakes, soups and puddings. Write for our Cereal Cook Book, edited by Mrs. Rorer.

The American Cereal Co., Monadnock Bldg., Chicago, Ill.

INVEST

now and become part of a great, growing industry. We believe nothing has been offered the public of late years with anything like the possibilities of the stock of

The Sherman-Worrell Fruit Company

(Incorporated) successors to Sherman Brothers of New Castle, California, and Chicago, a firm bearing the highest reputation for integrity and business sagacity. For fifteen years they have studied the subject of FIG and OLIVE growing and the manufacture of specialties in fruit products for which there has been a growing demand among all classes where introduced. Specially invented machinery and processes have enabled them to place before the consuming public a line of goods superior in quality and at prices defying competition in either America or Europe. The orchards and manufacturing plants already in operation are taxed to their utmost capacity and the money now being raised will be devoted immediately to the enlarging of present plants and setting out a 3,000 acre orchard.



The proposition made in recent issues of this paper, viz: For every two shares bought at par value, \$10, we will give, gratis, one share, will be withdrawn January 30, 1900. If you have not yet invested with us, but intend so doing, you should send your order, whether large or small, immediately. If you do not wish to buy on the installment plan, send full amount less 10 per cent. for spot cash.

THE SHERMAN-WORRELL FRUIT COMPANY,

Room 302, Congregational House, 44 Beacon Street, BOSTON, MASS.